The Churchman.

SATURDAY, APRIL 12, 1879.

WHICHEVER of the two great political parties is responsible for the bestowal of the sum of $50,000 upon the Roman Catholic Protectory of this city must prepare to be judged by a long-suffering public, a public which has waited long for political purification. If the money was voted for the purpose of retaining or catching the Irish vote, the party deserves to lose it. What claim has the Protectory on the public favor beyond that of scores of Protestant institutions? If it is exceptionally of service to the State; if it has any prescriptive rights, immunities, guarantees which entitle it to aid, let it be aided up to the full extent of its claims. But if it stands, and of right ought to stand, on a level with every other similar institution, neither asking nor expecting favors, then let not the legislature insult the other institutions by such an act of favoritism. Whoever wants votes, the people want justice.

THE announcement of Christ's rising came first to those whom He loved, and who loved Him, most; and the first manifestation of Himself after His resurrection was made to one who loved Him greatly, because He had forgiven her much sinfulness and sin.

At first, whatever be the reason, Mary did not recognize the Lord or His voice in the words which He spoke to her. When, however, He called her by her own name, with the familiar intonation of accustomed love, she knew Him. Thus, beneath the surface of this event, it appears that the identity of our Lord's after-resurrection life with that before his death was so complete that He brought back from paradise and the tomb not only the love for mankind which prompted His atoning sacrifice, but, if we may reverently express it so, the personal affection for individuals which He had exhibited for them before His death.

Our Lord is the first-fruits of all who sleep in Him. When such of the sleeping shall arise, they shall "be like Him." So much is revealed by inspiration.

Let, then, all who have sinned and are forgiven, and who long to see their Lord, remember Mary Magdalene and the other women, and possess their souls in patience. The time is coming when they shall see Him, when they shall know Him, when He will speak to *them*, too, and call them by their names.

OUR Methodist brethren have found out how to answer an article which appeared in our columns last autumn. The answer appears in the New York *Christian Advocate* of March 13th. And it is all very well, so far as it goes. But how shall they answer John Wesley and Dr. Coke, their founders? We think it a settled principle in philosophy that water cannot find a natural level above its *source*, and the same is true in metaphysics so far as this, viz.: nobody can receive anything from those who do not possess it themselves. Now, both John Wesley and Dr. Coke are on record as to Methodist "Episcopacy"; they both confess that they were not bishops themselves, and Wesley strongly abjures the idea of having imparted any claim to the episcopate whatever. Now, just so long as our Methodist brethren thus violate the principles of their existence and pretend to what their founders disclaim, just so long the Church of John Wesley will remind them of their origin and urge them to return to the principles of John Wesley. When they make a "new departure" and come out as honest American Congregationalists, such as they are so far as their ministry is concerned, we shall have no more to say to them as seceding brethren. Even then we shall "treat them not as an enemy," but we shall admonish them of the evils of sect, and of those great scriptural principles by which alone the Church exists as a visible body "fitly framed together." And again, let us add, many Methodists *are* learning all this, and many more will return to us as intelligence leads to inquiry and research. God grant it!

THE testimony to the fact of the resurrection of our Lord is beyond a question. There is no point in all the Lord's life more fully and clearly attested. But the statements of the first discovery are conflicting. That is to say, it is not possible to make out a distinct account, harmonious in all particulars, without suppositions and assumptions which lie outside the record. But the main issue is not "Who visited the sepulchre on Easter morning?" or "In what order did the several companies go?" but "What did these visitants, whether singly or together, find?" There is no shadow of dispute as to this. All the unconscious testimony of undisputed incidents, such as, for instance, the fear of the women in regard to the stone at the sepulchre, bears most strongly upon it. The doubts, if doubts there be, arise wholly out of circumstances which could be perfectly explained had one full knowledge of all the facts. A few questions put to the witnesses of the empty tomb would clear up the whole cloud of mystery.

But it seems to be overlooked that all this only brings out in exceeding prominence the great fact to which all agree. It is the characteristic of a true story. Too accurate evidence is always suspicious, especially where the accuracy is displayed upon minute points not bearing on the main issue. It is the common trick of perjury to build up a scaffolding of unessential truths to hide the central lie.

Again, the truth of the resurrection was so fully established to the apostles by their subsequent meetings with Jesus that they had no interest in sifting the stories which at first had been to them "as idle tales." The evidence did not turn upon the doubt whether the women were self-deceived in their early morning visit. They saw and listened to Jesus, who spoke to them such words as He only could speak, and these they have recorded.

We should not allude to this were it not that perplexity over minor details might be wrongfully used to throw doubt upon the main fact. We desire to show that this is a false way of looking at evidence. We hold that there is no real perplexity—nothing which cannot fairly be straightened out. Uncertainty as to details is one thing, conflict of details quite another; and the effort of unbelief is to make the first pass for the second. But even the conflict (which does not exist) is unimportant so long as it leaves the essential fact undisturbed.

THAT the music of the Church will ever be anything less than a subject of the deepest importance no man need expect. Till the end of time there will be diversities of opinion concerning it, and arguments long and hot. But one thing appears beyond and above all the discussions and theories and devices of the day: *i. e.*, that in almost all churches the music is poor—very poor; and that, too, whether it be judged from the artistic or the devotional standpoint.

We will add one word further. The profession has certainly had a very fair opportunity to change all this. Churches have paid professional musicians large sums, and in general have left them at liberty to elevate or depress the sentiment and the musical judgment of the people. The professionals have simply failed—failed even to engraft upon the people their own favorite idea that music is an art, and therefore given to but a chosen few.

This being the case, what next? More than nine tenths of the churches are anxiously putting that question into words. The drift seems to be toward a carrying out of the homely proverb, "If you have anything to do, do it yourself." That is to say, Christian congregations are to-day tending more and more to the singing of their own hymns and anthems. The grand question is, How?

In our judgment, only a special and persistent effort is necessary to secure

the desired result. There are in most parishes people enough possessing the necessary qualifications to form a good choir, provided they are properly instructed. Even the week-day services may not be without the help of some organization for sustaining the music. This we know is not common. In many churches, where the music on Sundays and festal occasions is really good, everything is loose during the week. Even in Lent there is generally a poor apology for music in most churches. We know of one rare exception. A certain parish in Central Massachusetts has a special musical organization, having stated monthly meetings for the practice and culture of music. It is an entirely independent affair, and has no connection with the regular choirs of the church, which are composed of boys and men. This musical society has for one of its objects the proper rendering of the music in week-day and other services not furnished by the regular choirs. In order to make it not a task, but a pleasure, the club is divided into four distinct choirs, with a leader and organist, each choir in turn furnishing the music. In this way very satisfactory music is had at all the week-day services. Besides the full choirs of boys and men, and the four choirs just mentioned, there is also a choir of about thirty girls, who furnish the music at extra Sunday services in Lent and Advent. Now, if this church can sustain six regularly organized choirs, every church in the land ought certainly to have *one good one.*

EASTER.

At a time when the disciples of Christ are called upon to contemplate the resurrection their minds ought to be elevated to a pitch of spiritual greatness —to so lofty a height, indeed, that they might easily escape from all littlenesses of thought, from the bickerings and strifes about words, from the anxieties and cares of which this life is so full. The very grandeur of the resurrection ought to draw men, perforce, from every lesser consideration and absorb *all* their thought.

Are not all men so affected by whatever is of supremest moment to them? For instance, war is declared between two nations. The news is brought into every household, and a pall of silence falls over the family circle at the possibilities of the conflict. Every father looks with new solicitude upon the children he has begotten; every wife finds herself face to face with the dread alternative of saying farewell to the husband of her youth, or of seeing him bid farewell to honor, patriotism, and duty. The subject, in a word, is *in all hearts and on all tongues.*

Or, again, a calamity occurs. In every street there are mourning households. Procession after procession carries away the victims to their last resting-place. How a whole community rises as one man in such an event! The dead are buried as never dead were buried before, with a following of crowds. The mourning are comforted, as the mourning seldom are, by the condolences even of those whom they have never known or seen. Why? Because the subject is an engrossing one, because the hearts of all men are touched, and those who scorned Death when he met men in single combat now tremble as they witness the dreadful power which is sometimes committed to him—the power to sweep away scores and hundreds at one stroke.

But there comes upon the scene a preacher, with the four Gospels in his hand. He reads those words of mighty portent, "Now is Christ risen from the dead"; and men look, hear, and forget. For a day a holy remembrance is kept, a decking of churches with flowers, a shouting of more jubilant praises than usual, a more numerous concourse of worshippers; it might sound ungracious to say sight-seekers and novelty-lovers. And then is that grandest of all news, that most glorious solution of all deaths, that example of the opening of all graves, that sweet promise that all the dead shall be restored to life again—is all this to pass away, to be forgotten as a *small* matter?

By the individual Christian it may be. By the Church it cannot be. The Church, in her entirety, goes straight onward, holding up this everlasting truth constantly. She has not only her Paschal Feast, her Easter-day, but she adds an Easter-tide. For weeks she dates from the event of the resurrection. More yet, she has solemnly taken up the Old Law given on Mount Sinai, and at the command, doubtless, of her blessed Lord, she has said the seventh-day Sabbath has fulfilled its office. It was the day which God sanctified as the day on which He rested from all His work which He had done; but the New Law hath come from Mount Calvary, fulfilling the spirit and abrogating the letter of the Old and establishing the first-day Sabbath, the day upon which the Lord Christ rested from all His work which *He* had done, the work of the new creation. It is the day of His resurrection. Let it be kept as a perpetual feast. Such is the spirit of the Church's instruction and the Church's custom. There are unnumbered blessed ones who have gone not to the grave merely, but to their rest. And those who loved them have not been ashamed to inscribe over them that best of all sermons in stones —the words "in the hope of a blessed resurrection." If that hope be in men's hearts, the little things of earth become truly small, the joys of heaven greater and greater in their sight. Longing for the first gives way to a greater yearning after the joys which perish not. The very sorrows of this life take on a new aspect, and help men along the road to heaven; help to calm and subdue their passions, and to sweeten their tempers, and to increase their hope.

MEN AND MEANS.

Five letters, the product of a single mail-delivery, and representing scores of a similar nature, lie open on my table as I lay down the last CHURCHMAN, in which the sensible words of the Bishop of Colorado on "Men and Money" are copied from the *Spirit of Missions.* In Iowa, as well as further west, we need the men, but we have much more need of the means for their support. Out of nearly fifty clergymen in the State there are only two unemployed, a deacon and priest, who are superannuated; and our numbers could be largely increased from the best class of workers if we could give them but the pittance they ask for daily bread. We cannot be charged with laboring for filthy lucre when one half of our clergy do not receive $500 per annum, and our people in their poverty know and appreciate the fact that those who are over them in the Lord seek not theirs, but them.

Now, the five letters that met my eye as I laid down the interesting discussion of the question of "Men and Means" are as follows. It is no marvel that they came in one day. They, or rather others like them, are coming all the time, and they make a bishop's heart heavy as he sees and feels the need of outside help in larger, fuller, freer abundance than he can ever hope to receive it. The first is from a member of a New York city parish, able, without doubt, to support a missionary in the midst of our waste places, asking why a growing town, in the western part of this vast diocese, where his daughter lives, is "neglected" by the Church, and urging the immediate sending of a clergyman there—"a man of pleasing address and good preaching ability." The second is from the south-western part of the diocese, from a thriving little "city," where there are "thirty or forty Episcopalians who have no place to go to," but are confident that after a few services they "would have no difficulty in organizing a good church." In their "necessity," as they call it, they appeal naturally to the bishop to send them a clergyman for the inauguration of service. The third comes from the warden of an "old" parish—as we count age at the West—where there is a substantial stone church, but where only $250 can be raised for the clergyman's stipend. Still another comes from the vestry of an even older parish, which has a neat brick church, like the one just referred to, unencumbered, and this letter places the nomination of the incumbent, whose support must come from the offertory and will not be over $300 I am sure, in my hands. The fifth is from a parish with both church and rectory, where only $400 can be raised this year, although they give as God has prospered them, for by the failure of the

harvest they have lost nearly "all their living." And yet in each of these cases there are souls to be won for Christ; congregations waiting for the Word and sacraments; communities where the Church of the living God should be strongly and continuously represented. I am familiar with the needs in each instance. I have been in each place referred to; they are all *bona fide* cases; and yet I am helpless to afford the relief required. Am I to be told to look to our wealthy parishes in our large cities? We have no large cities in Iowa. We have no wealthy parishes. On the generation of Churchmen in Iowa rests, and has rested from the first, the burden of work, building our churches, and also of sustaining them when built. We have our parochial churches to maintain; our local missionary efforts to provide for. We have tried again and again to secure missionary funds within the diocese; but we cannot do everything. The Church population in Iowa is not rich in this world's goods. We are surrounded by wealthy denominations, in the building up of which money from outside has been lavishly supplied. We have been kindly helped; we acknowledge it gratefully; but we have not received a tithe of what has been freely offered by Congregationalists, Presbyterians, Methodists, and others for building up their cherished views in this great State. The domestic committee have in the more than thirty years of their appropriations to this field, including the salary given to the missionary bishops in charge, given to Iowa $100,000. Doubtless, from other societies and from private benefactions, we have for all purposes received twice as much more. What is the result? Let fifty free churches, with nearly ten thousand free sittings, the college, theological school, cathedral, episcopate endowments, schools, and rectories, the ordination of more than fourscore deacons and priests, the sending forth of missionary laborers to Africa and China, and the gathering of nearly four thousand Sunday scholars and teachers, as many communicants, and ten thousand Church people, be our answer. The Church property held in Iowa to-day, provided by the Iowa people and parishes themselves, will more than represent every dollar given to the diocese in any form in the past; while the late bequest of a single Churchwoman of Davenport (unfortunately not for some time available, as the will is contested by a relative, who seems to imagine that the recognition of God's Church or work in a testamentary document argues the testator of unsound mind!) will of itself fully equal all that the Church at the East has "invested" in the development of the Church in Iowa. *Cent per cent* is a good and satisfactory increase, and this we are able to show for all that has been done for us.

We are poor. We cannot deny it. The Church people in Iowa are doing what they can. The clergy in Iowa are doing more than they should be asked to do in labors and self-denials. The bishop is doing what he can. He has no "relief fund," nothing for those emergencies ever arising in his work. The weight of providing for the ten candidates and postulants for Holy Orders whom he has on his list, and for whom there is but a single stipend ($200) provided at the East; the load he is under by his promise to raise the $2,000 he had to assume to save the beautiful stone church at Marshalltown, worth to-day from $10,000 to $12,000, from passing out of the Church's hands for a debt, in contracting which neither he nor the present parishioners were at fault; the difficulty he finds in responding to the letters and calls from every side, asking for the Church in promising openings, which, if at the East, would be hailed as testifying to the spread of Church principles, and so fostered by abundant care into speedy strength and healthy life; the pains he has to be at to provide for the diocesan college and theological school, which have endowments too large to leave unused, and which are yet utterly inadequate to carry on the work for which they were given: surely these needs are worthy of consideration. Why send out bishops if their hands are to be tied? The bishop and clergy of Iowa give tithes of all they possess, and more. Are there no obligations resting on our brethren at the East to do good unto *us*, since we "are of the household of faith"? We are in the field; we are doing faithful and abundant work. Opportunities are all about us. The harvest awaits the reapers. We have the men. All we need, all we require, is "the means." Is the inquiry, "How much will satisfy us"? Enough to put four missionaries at once into the field; one in each quarter of a diocese where the extreme points are about five hundred miles apart. Three thousand dollars will do this; and above this, such help as may relieve the necessities alluded to above. We have asked privately in vain. God help us as we make public our needs!

WILLIAM STEVENS PERRY.

BISHOP WHITE'S OPINIONS.

[Happening to have in my possession a "manual" with the above title (the same alluded to by Dr. Schetky in THE CHURCHMAN of February 8th), I have thought that a few extracts from the book might be of interest in connection with the recent suggestions for a reprint. CHAS. R. TALBOT.]

OF THE CHURCH

Bishop White says: "It is no small point of Christian doctrine that there is held out to us, as of Divine institution, a social body, elsewhere known under the name of 'the Church,' and other descriptive terms; but here (Titus, ii. 11–14) mentioned as a people peculiarly owned by the Divine Founder of their communion. Accordingly, whoever supposes that he may discharge his Christian obligations, as an individual, without conducting himself as a component part of that professing body, does not work out his salvation in the way which has been authoritatively prescribed to him."

"The Church of Christ, whether considered in the comprehensive sense, embracing all the faithful, or as existing in different bodies according to their respective countries, is not an association resting on the will of man, but was instituted under sacraments and a ministry of Divine origin."

"There is still a bond of union among the widely extended members of His (Christ's) family; in the acknowledgment of the same Scripture doctrine; in the use of the same sacraments; in a ministry originating from the same source; and in the exercise of the same Christian charity."

OF THE MINISTRY.

"The whole scheme of the Christian ministry, as framed by the apostles, and handed down to us in succession, implies the intervention of an ecclesiastical order, designated for the purpose."

"With the exception of those appointed by our Lord in person, not an instance can be produced of ordination in any other way than by imposition of the hands of those duly authorized."

"These orders, say we, three in number, were of apostolic institution, and existed universally in the Church, as now among us, until within a few ages of these later times."

OF OUR ACTION TOWARD THOSE NOT OF THE CHURCH.

"In the portion of Christendom in which Providence has cast our lot we see no way of being useful to the common cause but on the ground of that apostolic Church of which we are members, and which we believe to have been acted on during those early ages wherein Christianity was the most adorned by the lives and by the deaths of its professors."

"Under the diversity of religious sentiment which God has suffered to take place among those who expect salvation through the same Redeemer there is a debt of charity from us toward all of this description, which should make us rejoice in any good accomplished by their labors. Even if, in some instances, evangelical doctrine should be intermixed with error, we have a better prospect of the issue, as to the temporal and the eternal happiness of our fellow-men, than from their being entangled in the snares of infidelity, or from their being abandoned to entire ignorance of religious truth and duty."

"There is set up a specious but delusive plea of liberality, occasionally inviting us to join in religious exercises, in which all distinctive principles are to be lost sight of, and there is to be the sole object of inculcating the truths on which the parties are agreed. . . . The ground thus taken has never been acted on consistently, so far as the present speaker is informed, for any considerable length of time; and there has soon been betrayed the undisguised spirit of proselytism, and of the bearing of an exterior influence on our concerns."

"So far as there have been attempts to draw the Episcopal Church into this plan, liberal as some conceive, the design has uniformly exacted the sacrifice of the prominent characteristics of our system."

OF FREQUENT COMMUNION.

"Its being attended to in our churches only monthly and on three principal festivals is one of many proofs existing that the piety of Christians is not so ardent as in the beginning. There are few facts more satisfactorily proved than that of the Eucharist having been administered in the primitive Church every Lord's day. Accordingly, it seems unaccountable that in some religious societies, in which it is administered seldomer than among us, they even censure the administration of it more frequently than is customary among themselves, and hold it to be contrary to God's discipline."

ON THE USE OF A CREDENCE.

"This (the rubric directing the elements to be placed on the altar just before the prayer for Christ's Church militant) must have been in imitation of the primitive Church; in which there was a prothesis, or side-table, for the previous reception of the elements. The priest's removing them to the Lord's table was considered as an official act. It is not agreeable to the present writer's habits of thinking

to lay too much stress on matters of order; but as the provision now noticed was designed to be an act of devotion, although not accompanied by words, he wishes for the restoration of it by the reducing of practice to the existing rule."

OF FORMS OF PRAYER.

"She (the Church) thinks them warranted by the practice of the Church in the earliest ages; and not by that only, but by the attendance of our Lord on the prescribed devotions of the temple and of the synagogue."

"Of the many advantages of an authoritative form, this is not the least, that it preaches the Gospel to the people when they would look for it in vain from the officiating minister."

"Every serious clergyman of our Church, independently of the promises made by him of conformity to the liturgy, ought to be careful not to contribute to the pulling down of this venerable enclosure of our orthodoxy by substituting any of the practices with which that sacred property of it may seem unconnected."

OF DAILY PRAYER.

"The calendar was constructed with a view to a daily morning and evening service."

"The observance of them (litany or 'prayer' days) in the Episcopal Church is a continuation of what was known in the primitive ages under the name of 'stationary days.' As they come to us through the channel of our mother Church, the intended import of them should be learned from her canons. The fifteenth expresses the wish that every householder, living within half a mile of the church, would come or send one at least of his household to join with the minister in prayers."

"It will probably be no slender evidence of a devotional spirit, if it cause an habitual attendance on the service of the Church, when it is performed in a severance from the instructions and the exhortations of the pulpit; a practice which we have inherited from the Church of England, and which will always be cherished by many devout people, whose duties of life permit their withdrawing of a small portion of their time from their worldly occupations for an attendance on the strictly-speaking devotional services of the sanctuary."

OF THE OBSERVANCE OF HOLY DAYS.

"They can hardly be overlooked by any minister without his giving of cause to suspect the soundness of his faith."

OF SERMONS.

"On religious subjects it is difficult to find out for persons habitually attendant in the House of God either general arguments or appropriate remarks which shall be entirely new to them. Besides, it may be affirmed of any preacher with whom the doing so is a favorite object that he will be less likely to feed them with the solid and wholesome food of evangelical instruction than with the frothy garnish of some empty conceits, or, perhaps, with the deadly poison of some dangerous errors."

"It would be a mistake to infer that the use of the pulpit will be in proportion to the number of sermons from it. This is so far from being the case that an extraordinary appetite for them, especially when it carries in quest of great variety, is seldom found in alliance either with an eminent adorning of the profession or with a consistent and well-digested theory of religion."

OF PLACES OF WORSHIP.

"Our Church judges it unsuitable to the design of a place of public worship, and unfavorable to the affections which the being present in it should excite and cherish, to make use of it for the transacting of public business, as for literary exhibitions, or for any other transactions of a secular nature."

OF ORNAMENT, ETC., IN CHURCHES.

"Not that religion is so abstracted as to have no connection with the senses. Whatever charms the eye and ear acquireth by means of them an influence over the mind; and God forbid that these avenues should be shut against such subjects only as are the most worthy to take entire possession of the soul."

"In the exercise of religion we should consult, not purity only, but also ornament."

"She (the Church) should disdain no assistance which can be taken from the experience and judgment of past ages, or from the progress of literature, or even from the cultivation of the finer arts."

OF REVIVALS.

"Exercises professedly religious, but manifestly less either of the operation of the intellectual faculty, or of affections marked by the acknowledged graces of the Gospel, than of the excitement of animal organization, and extended principally by the power of sympathy, are not here understood under the term in question."

"In the New Testament there are records of occasions when, from the concurrence of favorable circumstances, there issued excitements of religious sensibility, and of disposition to religious inquiry, without the notice of any such accompaniment: as when the Baptist addressed the crowds attendant on his ministry; as when our Saviour delivered His sermon on the mount; as when, on the preaching of St. Peter, there were added to the Church about three thousand souls. If, in exercises so different from anything found in these instances, there are to be confessed the outpourings of the Spirit, the Christian Church must surrender the ministry and the sacraments, which have been denied under such displays as those referred to, and must be distracted by contrary views of the docrines of grace. Further, if, under such influences, there be disregard of the doing of all things decently and in order; especially, in the Episcopal Church, if there be the introduction of self-constituted ministers, in violation of her prohibition; or if, in congregations under her own ministers, whether in churches or elsewhere, her services are superseded by devotions not recognized in her institutions, to the neglect of those prescribed by her—these are cases which the address (Gen. Theo. Sem., 1828) was not designed to favor."

"Independently on these, and all other disorders, there arises, sometimes in a particular neighborhood, and sometimes pervading a community, increased attention to those spiritual interests which ought at all times to be nearest to the affection. In the excitement of this there is to be confessed the operation of the Spirit of grace, and, so far as religious affections and holy conduct may be the result, they are what the Scriptures call His fruit."

OF CONFESSION.

"While the Protestant Churches deny the duty of confession, as maintained by the Church of Rome, they do not deny the utility of recourse to be had by believers to their pastors for the easing of the conscience of any pressing burdens, and for the clearing of doubts and difficulties; and hence an invitation to that effect in one of the exhortations to the communion in the liturgy of this Church. It is indeed one of the most important uses of the ministerial office."

OF THE NAME OF THE LORD'S DAY.

"Here (Col. ii. 16) the Sabbath is considered as falling with the whole body of the ritual law of Moses. And this may show the reason on which our Church avoids the calling of her day of public worship 'the Sabbath.' It is never so called in the New Testament; and in the primitive Church the term 'sabbatizing' carried with it the reproach of a leaning to the abrogated observances of the Law."

"I am sorry that our reformers did not make use of the other term ("the first day of the week") in our liturgy; especially as it is constantly used in the Roman Catholic ritual, from which it was a professed object not to deviate unnecessarily."

BISHOP COXE'S LETTER ON BIBLE REVISION.

With no uncertain sound the Bishop of Western New York again sends forth an alarm-note in his recent letter on Bible revision. More than twenty years since he enunciated, with characteristic intrepidity, some forcible sentiments upon the subject of "mixed societies," in an article contributed to the *Church Review* (October, 1858), which are peculiarly applicable to the present time, and illustrative of "the false principles of those who maintain the great popular system of mixed societies for evangelical work." At the request of many clerical and lay members of the Church this article was republished in the interests of our Sunday-school Union and Church Book Society, in a neat pamphlet of eighty-five pages, with preface and appendix, reproducing a pungent article from the *Southern Churchman* "bearing witness to the evils resulting from the influence of the Baptist denomination," and "a masterly exposure," by Bishop A. Potter, of the "*non*-Episcopal and *anti*-Episcopal" scheme and operations of the American Sunday-school Union. The folly and error of "alliances" are most fully demonstrated by a reference to the yet well-remembered "experiment of the American Bible Society in tampering with the Version," which had been practised "for years, and grown into a thing of fearful magnitude, without one word of alarm or anxiety on the part of a single one of its officers and members. It then appeared that by one of its by-laws it had actually made ground for future *notes*, as well as for the altered headings." The clamor which was raised at this bold, audacious experiment caused the society to "retreat from the extraordinary position it had ventured to take," but, as Dr. Coxe then remarked, and as events in subsequent years and recently verify his prediction, it was but a temporary retreat. "It is a tremendous engine, and a fickle popular opinion is shown to be its only controlling power. That which has forced it to behave well to-day will force it as easily to behave ill to-morrow. Who can trust it after this? Let it work out its own destiny, and may God overrule it for good; but surely our duty to His Holy Word cannot lead us to confide in an agent so irresponsible and capricious."

With jealous regard for the purity of the Received Version, two years prior to the

issue of this pamphlet the same writer contributed an article—"The Postscript to the Memorial"—to the *Church Review* (October, 1856), in which he sharply rebukes the American Bible Society for its violation of a compact to print and publish the version of 1611—the pure text of the final revision under the patronage of King James. This article was reviewed (January, 1857) by the Rev. Dr. S. H. Turner, defending the society against the strictures passed upon it by the Rev. Dr. Coxe. A rejoinder followed in a pamphlet, with the title "An Apology for the Common English Bible," in which the writer substantiates the charges made in his original article of "the extraordinary changes made in their editions of the Bible by the managers of the American Bible Society." The little *brochure* of twenty years since was most malignantly assailed by anonymous reviewers, and was supplemented by a rejoinder in a pamphlet, incisive, yet dignified in all its points, on "Fixed Principles; or, The Laws of Christian Unity Compared with Schemes of Sectarian Union," in which the writer reiterates his "rational appeal to his fellow-churchmen to support their own institutions, rather than certain others which are managed on principles hostile to their own faith."

In the utterance of the sentiments contained in his recent letter we recognize the reiteration of those so fearlessly made in the eventful period when the treacherous and disloyal proposition was "whispered that the convention of 1856 would actually adopt as 'the standard' one of the editions of the (so-called) American Bible Society." We may well appropriate his earnest depreciation of such an act, in the expression of the "hope that our bishops will never surrender to the keeping of strange hands the task of 'witnesses and keepers of Holy Writ.'" "We owe it to the Church of England," he says, with eloquent emphasis, "to await her action in this her own work; and while I trust she will yet enrich *the margin* with new and critical readings, *which it may be permitted to the reader to prefer in Divine service*, I pray God that even she may never alter the venerable text, the undefiled English, the majestic dignity, the virgin purity, and the unparalleled beauty of her incomparable version of the Holy Bible." "We are the hereditary guardians, in America, of the integrity of that golden version with which our Anglican mother has enriched the treasury of the universe. Let the daughter of her who has identified it with the thought and the language of the Anglo-Saxon race assert her natural right to be its keeper and protector!" (*Church Review*, Vol. ix., pp. 422, 423.)

In your editorial (February 22) on "Bible Revision and the Bible Society," you counsel, well and wisely, adherence to the ancient maxim, *Festina lente* with reference to the acceptance of *any* revision, and give it force by your apt quotation from the timely protest of the bishop. I could lengthen this communication by extracts from the writings and correspondence of Bishops White, Hobart, Ravenscroft, McIlvaine, Otey, A. Potter, and others, bearing upon this subject, in as decided terms as those employed by Bishop Coxe, in each counselling the clergy and laity of the Church alike to *support their own institutions and to avoid entangling alliances.*

When, in 1871, the subject of a revision of the text of the Authorized Version was presented to the consideration of the House of Bishops, in a communication from the Convocation of Canterbury, under whose auspices such new translation was undertaken, there was a prompt yet courteous declension on the part of the bishops "to deliver any judgment respecting it." Their action, as well as that of several diocesan conventions, was regarded in the light of a unanimous, deep, and solemn protest against what was considered as one of the most unfortunate events that had occurred in the history of our mother Church, and as the ground of scandal to the cause of religion, in shaking the confidence of many of the children of the Church in the authenticity and integrity of the sacred Scriptures, and strengthening the opposition of Rome to their circulation, and the infidel in his cavils and blasphemous contradiction of Divine revelation. The history of the inception of that movement need not be here repeated, and it will be long ere the loyal sons of the Church cease to deplore the deep dishonor done her and her Divine Head by the admission of one who denies the Lord that bought him to the participation of the Blessed Sacrament of the body and blood of Christ, thus breaking down all distinction between truth and error, and inflicting a grievous wound upon the body of Christ which years cannot heal, and then adding his name to the list of those intrusted with a revision of the Word of God. Well may we thank God for the wisdom and counsel and caution exhibited in the decided action of our right reverend fathers, and pray Him to save and defend His Church against all "those evils which the craft and subtlety of the devil or man" would work against her. Already the Church has her own authorized agency for the publication and distribution of the Holy Scriptures, having adopted as "the standard" the edition published by Eyre & Spottiswoode (London), and recognizing as her only responsible agent in its distribution the New York Bible and Common Prayer Book Society. By canon (18, Title I.) she has, through more than half a century, provided "the mode of publishing authorized editions of the standard Bible of this Church"; and now, as always, is rightfully tenacious of her divinely-derived prerogative as "the keeper and witness of Holy Writ," in opposition to the assumptions of irresponsible human institutions.

I conclude with a passage of importance, a note of warning for the Church now, as it was twenty-one years since, when it was first uttered by the author of "Mixed Societies." Let the members of the Church heed it: "The land is full of new and alarming elements; new phases of religion have been generated; and on the very principles which once operated to draw the best men into the alliance, it is time for every Churchman to retire. They have been disappointed, if not betrayed. When they joined the society it was on the consideration that the Bible is the Church's own book; that the history of our version must ever operate as a clue to its right interpretation; that the great bishops and divines who translated it must ever be known and honored; and that its general circulation could not but act favorably on the masses, let the agency be what it might.

"But the result has been different. The Bible has lost much of its venerable prestige; it is the society's publication! The antecedents of its history have been forgotten; all gratitude for its almost miraculous preservation has been transferred from martyrs and confessors and doctors of the Church to the society's presses and committees. The agency, called in as a servant, has become master; it had all but carried the point of making an American Bible; and, in spite of the momentary check which has been given it, it will go on to the achievement of this project. It will as surely tamper with the sacred text before the close of the century, if it lasts so long, as it is now a prosperous, active, and growing power, and as it is responsible only to a popular sentiment, which is daily becoming less conservative and more intoxicated with ideas of progress and the charm of novelty. Meanwhile, if the subject of a proper revision of our English Version should continue to occupy a large place in the earnest thoughts of the Church, we know of no matter that more absolutely demands the concentration of her learning, piety, and wisdom at this time, in view of the evils that threaten God's Holy Word, and the violence which will be done to it, on the part of societies which ignore the creeds of Christendom" (pp. 61, 62). *Obsta principiis!*

G. P. Schetky.

LETTER FROM ENGLAND.

March 22, 1879.

It is humiliating to think for what small mercies, if we may use the expression without profaneness, this proud British nation is thankful. We are now congratulating one another on the fact that the victorious Zulus have not yet thought it worth while to invade the Natal colony, and we assume that our enemy has suffered so severely in the recent combats that he hesitates to do so. Whether this is true or not the next few days will determine; but we are in a sickening state of suspense as to the issue of the race now taking place between the steamers conveying our reinforcements, and the mustering hordes of the "desperate gladiators," as Sir Bartle Frere calls them, who are longing to win a fresh Isandula. It has not been pleasant to find these vessels, full of eager troops, delayed for some days before they could fill up with coal at St. Vincent. Still less agreeable has it been to receive the news of the universal alarm in the Cape colonies, and of the dissatisfaction the colonists feel with their general. Our papers have been reiterating in every possible form the reasons for superseding Lord Chelmsford, but without any effect on the government. To day appears a despatch from him, dated February 8th, in which he confesses that he is not equal to the work, and begs for the help of a major-general in his arduous operations. He says that as long ago as last summer he wrote word that he was not equal to the calls upon him, and certainly it does seem strange that he should not have been taken at his word, and the invasion of Zululand been handed over to some one who was not already "used up." It is true he did not ask in so many words to be superseded; but it is evident that his nerves are shattered, and that he is not in a condition to head such a military movement as we now have to make. A good general officer has been sent out to his aid with the troops: but it is felt that if the inevitable Sir Garnet Wolseley is not appointed to the supreme command of this army of 20,000 men, some other well known man should be, for the coming war will task the energies of our ablest men, and a general in Lord Chelmsford's present mood is already beaten. We are anxious about the forces under Col. Pearson beleaguered at Ellkowe, and the general seems to be little more up to the best method of relieving him than we are ourselves. Sir Bartle Frere is also loudly blamed for precipitating the war, and the government has not let him off easy, though it is, perhaps, right in retaining him in his post to organize the populations which his policy has obliged us to conquer. The parliamentary struggles on the subject commence next Monday, and we shall then know more of the views of our ministers; but we already understand as much as this, that they intend to meet opponents with

the "previous question," which means that they demand more time to allow the issues of the war to develop before committing themselves to any defence of it. They are safe in the uniformly wise and cautious despatches which have been sent by Sir Michael Hicks-Beach, and which have thrown the whole responsibility on Frere and Chelmsford, and in the universal sentiment that the war must be fought out. But, as I have said before, we cannot fathom the designs of a wise Providence. This disaster making it imperative on us to crush this one terrible savage nation, all Africa will lie at our feet; and we shall go on and on, till civilization and Christianity reach from shore to shore. We shall want many brave and skilful agents to manage these tribes while the process goes on; but that is exactly what we ought to be able to furnish. Let us hope that this time some more useful and enduring work will be done than that of the Portuguese in this same continent, or the Spaniards in South America and Mexico.

It is pleasing to turn from the present failure in Africa to the grand success which Sir Arthur Gordon has achieved in Fiji. A most remarkable reception has been given him by the Colonial Institute, at which our leading politicians were present, of all politics, in order to do honor to this distinguished man. Sir Arthur is a good instance of the peculiar value of our ancient institution which sends forth all the sons of peers, except the eldest, to make their fortune in the world like any other commoners. He is a son of the former premier, Lord Aberdeen, and has long been well known for his high religious and moral character, as well as for the originality of his mind. The late Bishop Wilberforce had much to do with his development, and in his former colonial appointments he has done well; but it is a great thing to have started a new portion of the world on the right track; and our annexation of Fiji seemed at first to be as unlikely a thing to succeed as that of the Transvaal, which was still more unequivocally forced on us. Nevertheless, in spite of most appalling difficulties, this able governor has contrived to make a sort of paradise out of the colony, and a model for the numerous establishments which we shall no doubt see springing up in Polynesia under our auspices. And this he has done by ability of invention and resource, quite as much as by moral courage and pure high-minded philanthropy. His plan of taxation, receiving it in kind, and putting up the proceeds to auction, returning the surplus to the taxpayer, has, I believe, never been tried before; but it has solved the whole difficulty of dealing with a young and uncivilized community, and promises to make Fiji one of the most thriving colonies in the world. One can imagine the fabulous accretions which will gather round the names of such heroes as these in long future generations. Already the eyes of the public are fastened on him as a man who may be trusted to take Frere's place in Africa, and who is likely to be singled out by the same discerning eye as sought out Lord Dufferin for St. Petersburgh.

An ecclesiastical dispute of a very interesting kind has succeeded to that of the Society for the Propagation of the Gospel. We are now, though as yet in an inferior degree, much divided on the question of recognizing and assisting M. Loyson, the Père Hyacinthe of former times. The Anglo-Continental Society, through its leading members, has taken up its own interpretation of the words of the Lambeth Conference, and considered itself entitled to use those words as sanctioning the Primus of Scotland in establishing a connection between our Anglican branch of the Church and M. Loyson's flock. If we fraternized with the Old Catholics, why not with him? Was not the Roman Catholic system so utterly evacuated of all claims to orthodoxy by the acts of the late Vatican Council that rebels from it, who held with us in our Reformation principles might fairly claim our active sympathy? On the other hand, the bishops of Ely and Peterborough, supported by the *Guardian* and all the ritualists, declare that we are bound not to encourage schism in the Roman Church, that the words of the Lambeth Conference cannot be taken to mean so much as the others say, and that Loyson is not supported in France as the Old Catholics are in Germany and Switzerland. This is just such a question as your Church should formally consider and advise us upon. Mr. Nevins is one of the most ardent supporters of the Anglo-Continental line of action.

The Bishop of Oxford is to appeal from the Court of Queen's Bench, which decided against him, to the Court of Appeal. He got very little out of the former court, and I doubt if he will get much out of the latter. The law does not contemplate a bishop assuming the power to excuse himself from carrying out the law; and his apologies to Mr. Carter were only sentimental, after all.

CHINA.

CHINESE ENTERPRISE. — The *Courrier des Etats-Unis* says: "We have received a letter from Capt. Caesar Moreno, dated at Pekin, the 1st of January, 1879." Capt. Moreno is the representative of a trans-Pacific cable company; an intelligent observer of men and events. What he says is well worth noticing. "China is upon the point of accepting the benefits of modern innovations, and this is particularly noticeable in the north, at Tien-tsin, the principal port of the metropolitan province, under the leadership of two of the most influential men of the Celestial Empire, Si-Hung-Chang, the viceroy of the province, and the most influential statesman of the country, and Tong-King-Sing, president of the 'China Merchants' Steamship Navigation Company.' Even now a railroad and a telegraph line are projected between Tien tsin and Tako. . . . And these two lines are undoubtedly but *the beginning of many other works of public utility.*

"It is the custom in pulpits to preach from texts. The above words in italics are our text— *Works of Public Utility.*' Captain Moreno has in mind such works only as railroads, telegraphs, and the like. There is a work of public utility, of greater utility than commerce and exchange of merchandise, and it will follow in the train of these others, not as their humble servant, but as their master. We mean the work of spreading the Gospel of Jesus Christ.

"It has cost a great deal of money to sound the stream and plant the stakes and buoys; but the fruits are near at hand, if the signs tell us true."

CANADA.

NOVA SCOTIA—*Canon Townshend.*—The Rev. Canon Townshend, being compelled, on account of threatened loss of sight, to relinquish his duties for a time, has been presented by the congregation of Christ church, Halifax, with a purse of $105 in gold, accompanied by an address of sympathy.

FREDERICTON—*Divinity School.*—The committee appointed, in conjunction with the lord bishop, to take such steps as may be necessary for the establishment of a Divinity School at Fredericton in connection with the cathedral, the students at which may, if required, take their Arts' course at the University of New Brunswick, have reported to the bishop the following rules and regulations for the government of the said school:

I. The governing body of said school shall be his lordship the bishop of the diocese, with four clergymen and four laymen, members of the synod. Such clergymen and laymen to be elected by nomination and ballot at each annual meeting of the synod.

II. The bishop of the diocese shall be the visitor of the school, and shall be authorized to prepare from time to time such rules and regulations as he may deem necessary for its internal government, subject to the control of the governing body, and in conjunction with the principal of the said school shall, subject as aforesaid, prescribe the course of study therein.

III. The general management of the school, and the collection and control of all funds for its support, shall be vested in the governing body.

IV. The principal of the said school shall be a clergyman in priest's orders, and shall be nominated by the bishop, subject to the approval of the majority of the other members of the governing body.

V. Any officer of the school may be dismissed by the vote of a majority of all the members of the governing body.

VI. The visitor shall have power to suspend any officer of the school, provided that he shall forthwith summon a meeting of the governing body, to be held within one month from the date of such suspension, and shall submit for their consideration and decision his reasons for such suspension.

VII. The governing body shall meet at Fredericton, for the transaction of general business, on the second Wednesday in January in each year.

VIII. Special meetings may be called at any time by the bishop, or in case of his absence or inability to act, by any three members of the governing body. Notices of all meetings shall be sent by post, except when the synod is in session, to the address of each member, at least seven days before the time of such meetings.

IX. A majority of the governing body, of whom the bishop shall be one, shall constitute a quorum for the transaction of business, provided that in case of the absence of the bishop a majority of the other members may elect a chairman and proceed with the business.

Subscriptions will be thankfully received by the Lord Bishop of Fredericton until July 2d, 1879. Signed on behalf of the committee.

JOHN FREDERICTON, Chairman.

St. John, N. B., March 15th, 1879.

Confirmation.—On the afternoon of Sunday, March 16th, the Lord Bishop of Fredericton confirmed twenty-three persons in St. George's church, Carleton.

VERMONT.

BISHOP'S APPOINTMENTS (CORRECTED).

The bishop proposes, God willing, to visit a part of the parishes and missions in the following order:

APRIL.

4, St. Luke's church, St. Albans.
6, Sixth Sunday in Lent, Trinity mission, Winooski; evening, St. Paul's church, Burlington.
7, Monday before Easter, St. Paul's, Vergennes.
8, Tuesday before Easter, St. Stephen's, Middlebury.
9, Wednesday before Easter, St. Thomas's, Brandon.
10, Thursday before Easter, Trinity, Rutland.
11, Good Friday, St. Luke's, Chester.
13, Easter Sunday, St. James's, Woodstock.
14, Immanuel church, Bellows Falls.
20, First Sunday after Easter, St. Michael's, Brattleboro; P. M., Christ church, Guilford.
27, Second Sunday after Easter, Christ church, Montpelier; P. M., St. Mary's, Northfield.
28, St. John's, Randolph.
29, Grace church, Randolph.
30, Christ church, Bethel.

MAY.

1, St. Philip and St. James, St. Paul's, Royalton.
4, Third Sunday after Easter, White River Junction and Norwich.
5, St. Paul's church, Windsor.
11, Fourth Sunday after Easter, St. John's, Highgate; P. M., Swanton.
22, Ascension, Vermont Episcopal Institute.
25, Sunday after Ascension, St. James's, Hydeville; P. M., Mission, Castleton.
26, Trinity church, Poultney.
27, St. Paul's, Wells.

JUNE.

1, Whitsun-day, Zion church, Manchester; P. M., St. John's, Manchester.
2, St. James's church, Arlington.
3, St. Peter's church, Bennington.
7, Trinity Sunday, Georgia and Milton.
10, Immanuel church, Bellows Falls. Annual meeting of the Woman's Auxiliary to the Board of Missions.
11, St. Barnabas, Immanuel church. Annual convention of the diocese.
15, First Sunday after Trinity, Christ church mission, Island Pond.
17, St. Andrew's church, Johnsbury.
24, Second Sunday after Trinity, Mission, Shelburn.

When these services occur on Sundays, or other holy days, the bishop wishes to have the celebration of the Holy Communion.

He hopes also to meet the children in every parish and mission for catechising.

W. H. A. BISSELL, Bishop.

Burlington, April 2d, 1879.

MASSACHUSETTS.

STANDING COMMITTEE.—At a meeting of the Standing Committee, on the 1st of April, 1879, consent was given to the election of the Right Rev. J. H. D. Wingfield to be Bishop of the Diocese of Louisiana.

The Rev. Leverett Bradley, Jr., deacon, was recommended to the bishop for Priest's Orders, and Fred'k Baylies Allen, late a Congregational minister, for admission as a candidate for Holy Orders.

The Rev. Albert E. George and the Rev. Reuben Kidner, deacons, applied to be recommended for Priest's Orders, and J. Jewett Cressey and Henry J. Sheridan applied to be recommended for Deacon's Orders.

HENRY BURROUGHS, Secretary.

RHODE ISLAND.

PAWTUCKET—*St. Paul's Church.*—This parish has just received a valuable bequest in the will of the late Mr. David Le Favour. It becomes the owner of the homestead estate occupied formerly by the Rev. Dr. Taft, late rector of the parish, and also comes into possession of $2,500 in money. The value of the whole gift is estimated at about $12,000.

NEW YORK.

NEW YORK—*League in Aid of the Mexican Branch of the Church.*—The third annual meeting of this league was held in Calvary church, on Wednesday, March 26th. The treasurer reported the receipts for the year to be $18,824.90, or an increase over the previous year of $6,220.88. The report of the corresponding secretary gave an account of the operations of the league, which is now represented in seventeen dioceses of the Church and in the Diocese of Huron, Canada. Addresses were made by the Bishop of Ohio, the Rev. Dr. E. A. Washburn, and the Rev. Joshua Kimber, secretary of the foreign committee.

Bishop Bedell said that it gave him great satisfaction to meet the members of the league face to face. He was rejoiced to have the opportunity to thank them for their efforts, which had so thoroughly sustained the work of the commission. Without the devoted exertions of the league, indeed, the commission would not long have exercised the functions with which it was entrusted by the Church; for the feeble Church of Jesus in Mexico could not have sustained itself amidst the trials that surrounded it and against the strange opposition which it has met.

In the absence of special news from Mexico, the bishop thought that it might interest the members of the league to hear on what general principles the commission has thus far acted, and that the knowledge might stimulate to still more ardent exertions; for the league would see that they were fellow-workers with the commission in an effort which had no narrow limits, but was as broad as the Church of Christ.

The first of these principles was that the Church in Mexico was to be treated in all respects as an independent sister Church. It is important also for the league to bear constantly in mind that no such affiliation with the Church in Mexico is to be assumed as would peril its entire independence, or indicate any thought of a possible future political absorption. The Church in Mexico is a Church as jealous of its national rights as we are; and our only object is to enable it to attain and so to hold fast the apostolic regimen and doctrine.

Consequently, the second principle acted on by the commission was that the same rule under which the Episcopacy was extended to us by the Church of England should guide our extension of that blessing of orderly government to our neighbor sister Church. The authorities of the Church of England, before consecrating our bishops, required that we should submit to them our liturgy, in order that they might be certified that no essential alteration in doctrine, discipline, or worship had been made. In like manner the commission is expecting to receive from authorities in the Church in Mexico the form of liturgical worship which they have adopted; not supposing that it will contain any variation from what has already been agreed upon between our Churches in the covenant which has been executed, but merely as a wise precaution, similar to that under which we received and exercised our gift of the Episcopate from England. The commission is waiting for these documents, which have been promised at an early date.

The third principle was that in the framing of the national liturgy for the Church of Jesus in Mexico the commission had no right or desire to require conformity to our Prayer Book, but only conformity to the essential forms which secure uniformity in the Faith. To the chairman of the commission, the venerable Bishop of Maryland, belongs a special meed of praise for reannouncing this principle, as grand in conception as it is ancient in practice and undoubtedly apostolic and scriptural. It was subsequently sanctioned by the House of Bishops at the late general convention as applicable to our foreign missionary work among the heathen, and more lately has been adopted by the great Lambeth Conference. It is expected, therefore, that the liturgy of the Church in Mexico (speaking expressly of that which is technically the liturgy: the form for administering the Lord's Supper and also the form for administering Holy Baptism) will, amidst varieties of worship suited to the national habit and modes of thought, contain the creeds, and those portions of the Divine Word and those scriptural phrases in which our Saviour was pleased to ordain and announce the efficacy of the two sacraments.

The bishop then proceeded to show that these principles had guided some of the most important action of the late conference at Lambeth; and stated that the Church's work in helping this sister Church had been frequently quoted both in the conference and subsequently at the Farnham consultation. He also stated that the conference had imitated the example set by the general convention in establishing the Mexican Commission, for it had established two commissions—one to confer together concerning the relations of the Anglican Communion to other Episcopal Churches which may desire to be more intimately associated therewith; the other to confer together concerning the liturgical worship and other questions that may arise in forming national Churches in heathen lands. Whensoever the general convention shall consent to this action, both these commissions will be organized.

He said in conclusion that the Mexican League would perceive that they were engaged not in mere charitable aid to a feeble body of fellow-Christians, but were fellow-helpers in a grand, systematic charity which was far-reaching, and part of a possible development of the Church beyond anything that our eyes had seen or our hopes anticipated.

The Rev. Mr. Kimber, in a brief address, expressed the thanks of the foreign committee for the able coöperation of the league, which had proved so efficient an auxiliary; and emphasized the encouraging statement that, notwithstanding the contributions to the Mexican cause, there had been no diminution of those to the other missionary fields of the Church.

The following officers of the league were then elected for the ensuing year: President, Mrs. Fordyce Barker; vice-presidents, Miss A. E. Tweddle and Mrs. Percy R. Pyne; treasurer, Miss M. A. Stewart Brown; corresponding secretary, Miss C. A. Hamilton; recording secretary, Mrs. Heman Dyer; general secretary, the Rev. Abbott Brown.

Church of St. John Baptist.—On the Fourth Sunday in Lent, March 23d, the bishop of the diocese visited this church, preached, confirmed thirty-four persons, and addressed them. The clergymen present and assisting were the Rev. Dr. Duffie, rector, and the Rev. Messrs. C. T. Woodruff and G. M. Wilkins. On the Friday and Sunday previous the rector baptized eleven adults.

A large portion of those confirmed were the elder children from the Orphan Home, the members of which attend this church, and add interest to the service by their hearty responses and singing. A number of the baptized and confirmed are recent converts to the Church. Three of the candidates were prevented from receiving the rite.

Church of the Transfiguration.—Perhaps the principal of the associations connected with this church is the Maternity Society, having for its object the relief of poor women in childbed. One of the aims of this, as of all other societies in this church, is to make the poor of the parish not only self-helpful, but helpful to others. One of the first principles inculcated by Sister Rebecca upon both old and young is that they are not so poor but that others may be found still worse off. This handmaid of the Lord, who has spent her life in good works, entering originally the sisterhood of St. Mary, but now devoting herself to the mission at No. 6 Pacific Place, and other good work in connection with the church of the Transfiguration, insists that the great mistake of charitable persons and organizations is that the poor are converted into paupers. Relief becomes a merely transient affair; the recipient is actually reduced to a greater degree of dependence than before. In showing the poor that something is expected of them, as well as their more fortunate companions, their pride and self-respect are stimulated, their best feelings roused, and their life elevated.

Any one can become a member of the *Maternity Society* on payment of the annual subscription of two dollars. A card filled in by a member of any church in the city who belongs to this society, and sent to Sister Rebecca, No. 6 Pacific Place, will receive immediate attention. The report for the year just ended shows that in that year sixty-six poor women have been cared for in their homes. Besides relieving the pressing needs of these poor women, small quantities of delicacies have been given, such as linen and clothing, and sometimes even money in small sums. During the year seven of the sixty-six babies have died, the funeral expenses in two cases being provided for by the Maternity Society from its burial fund. This fund was started last spring, for the purpose of giving Christian burial to any poor woman dying in childbed, or to children the record of whose lives might be comprised in three words, "Born, baptized, and gone." The parents or friends are expected to repay such funeral expenses, in small sums, as they are able, and the money thus returns into the burial fund. In this connection, Mr. J. C. Rappelyea, the sexton of the church of the Transfiguration, has generously offered to furnish the society with coffins for children dying under six months of age.

An association called *St. Anna's Guild*, composed of women who are members of the Sunday afternoon Bible class, attend the Tuesday evening Mothers' Meetings, held at No. 6 Pacific Place, where Sister Rebecca also presides. This faithful visitor in homes of sickness and distress is also most unwearied and judicious in the work needed in several of the church societies.

At these Tuesday evening meetings the women give their time to sewing for the Maternity Society, and are also paid for making any garments at home which are cut out for them. Part of the money they receive they put aside for their coal fund, or for clothes, and part they return to the society. By the exertions of some of the members of the society, one hundred and fifty poor, homeless women have been cared for during the past year.

The Holy Innocents' Guild has for it object the clothing and general relief of sick and destitute children, its members assembling each Tuesday morning in the Sunday-school room at the church for the purpose of sewing, and also to distribute garments, groceries, and delicacies to the sick and to those who are in need; all of these children have been visited by Sister Rebecca, or their cases investigated by some of the members before receiving aid. During the summer months Mr. King, of the West Side Relief Association, extended his kindness and hospitality to the society, enabling them to give the children the benefit of the sea-air and recreation for a few days. On Holy Innocents' day a small Christmas-tree is provided by the guild, and judicious presents sent to those who are prevented by sickness from being present. In this connection it is as well to mention, perhaps, that this society intends furnishing and taking charge of one of the wards in St. Mary's Free Hospital for Children as soon as the new building is completed. It will be called the Holy Innocents' Ward. The cost of furnishing will be about $1,000, only one-fifth of which sum the society now has in hand; but it is hoped the liberality of friends will enable them to obtain the amount by the time the building is completed.

The Workingmen's Union is a most useful society, promoting the religious welfare of its members, encouraging Divine service on Sundays, and regular attendance at the Bible-class for workingmen, which is held every Monday evening. The advantages of this society are very great: providing men out of employment with work; giving free medical advice; affording free instruction two or three evenings each week to those desiring to better themselves in reading, writing, and arithmetic; giving its members when sick the advantages of a mutual benefit society, as well as the privilege of a reading-room, library, and amusement-room every evening except Tuesday; when in health entertained and instructed, and thus having no time or disposition to visit liquor saloons or other low resorts. There are at present on the roll of the union, out of work and anxious for employment, the names of two upholsterers, one carpenter, two painters,

one mason, one clerk, one waiter, and three day-laborers. Applications for any of these men will be promptly attended to by addressing Sister Rebecca at 6 Pacific Place. In extreme cases men out of employment are given food and lodging till they can earn something toward supporting themselves. Gratitude for this kindness, at a time when sorrow has softened the heart, has been deep and sincere.

There is also a *Mission chapel* connected with Dr. Houghton's church, at the corner of Sixty-seventh street and Broadway. Here are *St. Cecilia's Singing Guild; St. Agnes's Guild*, composed of women working to build up the parish, which, though planted literally on rocky, is not on barren soil by any means; a *Guild of Men*, similar in purpose to St. Agnes's; a *Sewing School* of between fifty and sixty children, and a *Sunday-school* of one hundred and fifty. This sewing school is differently conducted from the usual organizations, of that kind; the children, in addition to making the garments, paying ten cents for each one. The same principle obtains here as elsewhere through all the societies in connection with Dr. Houghton's church. The *Sewing School* proper belonging to the church meets every Saturday morning during the winter in the Sunday-school room, at the church in Twenty-ninth street.

There is a very fine *Dispensary*, open all the year, for the sick poor of the parish. A physician, one of the members of the parish, attends every Monday and Thursday afternoon, giving advice free of charge, and the medicine is furnished by the church.

The *Ladies' Domestic Missionary Relief Association* meets every Wednesday during the winter, cutting out and making garments for domestic missions.

The Indian Aid Society meets every Monday during Lent; they cut and baste work to send to the children, to be sewed and finished at the mission schools among the Indians in Niobrara. The first Tuesday in each month a box is sent out from the church to these auxiliaries in that territory.

St. Stephen's Guild, composed of young men and the older boys of the Sunday-school, is an association recently formed to interest those young men in church and Sunday-school work. This association is yet in its infancy, but, if able to carry out its plans, it will prove a valuable help to the Sunday-school in several ways.

The *Sunday-school* meets every Sunday morning. In the afternoon there is Sunday-school in the same place for *colored children*.

Dr. Houghton has given six pews in the church for the use of St. Anna's Guild, and these are occupied every afternoon by the different members, who cheerfully give their pennies toward the church, while some of them give flowers for Easter. Another most useful society is known as the *Altar Society*. Its object and duties are to take care of the church, the vestments, the altar linen and silver.

This very imperfect account of the various guilds attached to the Rev. Dr. Houghton's church, which has been well named "the working church," gives but a faint idea of the good these various societies have accomplished, or the "good that they would," had they only the means to employ in the furtherance of their objects.

"*To do good, and to distribute, forget not: for with such sacrifices God is well pleased.*"

German Mission.—Church work among the Germans in New York has received a substantial impetus from the gift by Mrs. Lispenard Stewart, of this city, of $5,000 toward the foundation of a fund, to be known as the Wm. C. Rhinelander Foundation, to be held in trust by the rector, wardens, and vestry of Grace church, New York, and from which the annual income is to be applied to mission work among the German population. This gift is a memorial of the person whose name it bears, and is made by his daughter. It is expected that it will be increased in future years, and it is to be hoped that so wise and generous an example will find imitators among those who recognize the vital importance of Church work among the German population.

LONG ISLAND.

BROOKLYN — *Church of the Reformation.* — There is a Young People's Association connected with this church, of which the object is literary, social, and charitable; and it has greatly helped forward the activities of the parish. During the winter a course of sermons (one each month) has been delivered before this association by various clergymen, among whom have been the Rev. Drs. Mulchahey and Snively, and the Rev. Messrs. Short, Leonard, Walden, and Snowden. Mr. Snowden delivered the last sermon, on "Christian Culture," on the evening of the Fifth Sunday in Lent.

This church, of which the Rev. J. G. Bacchus has been rector nearly six years, is in an excellent financial condition, has large congregations, and a Sunday-school numbering 350. It is situated in a very attractive part of the city, and includes many families of persons in professional life.

ALBANY.

CONVOCATION OF ALBANY.—A meeting of this convocation is appointed to be held in Emmanuel church, Little Falls (the Rev. Dr. Albert Danker, rector), on Tuesday, Wednesday, and Thursday, May 6th, 7th, and 8th. It is expected that the meeting will be especially important and interesting, and a full attendance of the clergy and laity of the convocation is desired. The meeting of the convocation will be opened on Tuesday evening with Divine service and a discourse by the Rev. Dr. Battershall, on "The Relation of the Anglican Church to Modern Religious Thought," after which the organization for business will take place. Sessions will also be held several times on Wednesday and Thursday. Divine service will be held on each of these days, with sermons or addresses and the celebration of the Holy Communion. A very full programme of topics for discussion has been prepared, with essays and addresses.

WESTERN NEW YORK.

ROCHESTER—*St. James's Chapel.*—The work upon this chapel is making good progress. The frame has been erected, and further operations in its construction will be carried on as rapidly as possible.

MEDINA—*Proposed New Rectory.*—It is understood that a rectory is to be built adjoining the church in this town.

CLIFTON SPRINGS—*The New Church.*—The work on the new church is awaiting the opening of spring for its rapid completion. The walls are up as far as the water-table, and the stone for the superstructure is already on the ground. We understand that when the Rev. Mr. Edson, the rector, went to Clifton, there was only one Church family in the place. This was twelve years ago. The work has been wonderfully prospered. The parish is now one of the most substantial of our late mission stations. The new church is estimated to cost $13,000. Six thousand dollars have been bequeathed the parish by the late Mr. Tiffany, a brother of one of the wardens. Mr. Edson has reason to feel encouraged in his work, and he is worthy of the encouragement.—*Our Church Work.*

NORTHERN NEW JERSEY.

NEWARK—*Visitations by Bishop Seymour.*—On the Fifth Sunday in Lent, March 30th, the Bishop of Springfield, acting for the bishop of the diocese, visited the House of Prayer, Grace church, and St. Philip's church. In the House of Prayer he confirmed twenty-two persons, several of whom were choir-boys, addressed the candidates, preached, and administered the Holy Communion. In Grace church the bishop confirmed thirty-nine persons and addressed them. In St. Philip's church, in the evening, he confirmed five candidates.

NEW JERSEY.

HADDONFIELD—*St. John's Academy.*—On Sunday evening last (March 30th) the Rev. G. M. Murray, of Grace church, delivered the valedictory sermon before the pupils of St. John's Academy, in anticipation of the removal of the boys to Burlington College, the charge of which has been lately assumed by the Rev. Messrs. Reilly. The girls and smaller boys will remain at St. John's, under the control of the same gentlemen. The services in the church were such as to interest and delight the large congregation assembled. The boys presented a trim and soldierly appearance in their neat uniforms, pleasing all by their orderly behavior and hearty rendering of the service. The singing, with cornet accompaniment, was a special feature.—*West Jersey Press.*

PENNSYLVANIA.

PHILADELPHIA—*Trinity Church.*—A mission was begun in this church (the Rev. Francis Mansfield, rector) on Sunday morning, March 23d, and closed Sunday evening, the 30th. At the consecutive services the Rev. J. W. Bonham preached on "The Wise, their Work and Reward," Daniel xii. 3; "Sin, its Repulsiveness," Luke v. 12; "Condemnation, its Justness," Gal. ii. 6; "Substitution, its Nature and for Whom Designed," Romans v. 11; "Justification, its Specific Character," Acts xiii. 9; "Faith, how Incited, and the Present and Future Results," Hebrews xi. 1; "Assurance of Adoption and Celestial Heirship," Romans viii. 16; "Good Works, their Necessity and Advantages," I. Cor. xv. 58; "The Saviour's Tears over Jerusalem, Why He Shed Them," Luke xix. 41. Nearly the whole congregation remained to hear the instruction that followed each evening's sermon. Some of the city clergy took part in the services, and the continued interest in the mission was most encouraging.

MARYLAND.

BALTIMORE—*Assistant-Bishop's Visitations.*—The assistant-bishop confirmed sixty-four persons in this church (the Rev. Dr. Campbell Fair, rector) on the afternoon of the Fifth Sunday in Lent. The sermon was delivered by the Rev. Dr. Henry L. Phillips, of Gettysburg, Pa.

Bishop Pinckney also administered confirmation to twelve persons on the evening of the same day in All Saints' church, of which the Rev. F. F. Reese is in charge.

On the evening of Wednesday, April 2d, the assistant-bishop confirmed nineteen persons in the church of St. Michael and All Angels (the Rev. Dr. William Kirkus, rector), of whom nearly one half were men.

VIRGINIA.

LETTERS TO THE BISHOP. — The "Circular Letter" issued by the bishop on February 18th, and copied in THE CHURCHMAN, March 8th, was but the extension to the whole diocese of a letter directed to the rector and vestry of Monumental church, Richmond. The following replies have been made to that first letter:

RICHMOND, Va., February 24th, 1879.

The Rt. Rev. F. M. Whittle, D. D., Bishop of the Diocese of Virginia, at Richmond, Va.:

RT. REV. AND DEAR SIR: The rector and vestry of the Monumental church acknowledge with profound Christian respect your letter of "godly admonition" and "godly judgment," which, as the Rt. Rev. Bishop of the Diocese of Virginia, you thought it your duty to write us on the 14th inst.

The usages and customs which formed the reason for your communication have been in practice in the Monumental church for many years, and only at those periods of the ecclesiastical year which are recognized in the Book of Common Prayer, chiefly denoting the birth and resurrection of our blessed Lord.

So far as the Monumental church has practised the use of flowers and coverings for the furniture of the chancel on the seasons alluded to, it has been done, not only under the sanction, but with the decided encouragement of our departed and venerated pastor, the Rev. George Woodbridge, so long known to this diocese; and we feel fully justified in expressing the opinion that he did not believe that he, his vestry, or congregation violated in any degree a rubric of the Prayer Book, or a canon of the Church in Virginia, or of the General Church, by the introduction of flowers or of the habiliments of the chancel on such or other occasions.

Since the death of Dr. Woodbridge the present rector has not deemed it necessary to make any change in the usages he found had existed for so many years before; and so far as he and the vestry are advised, we are not prepared to admit the authority of the bishop or the council of the Church of this diocese to forbid the practice of

the usages and customs under consideration. But while we thus express our conviction, and with the most respectful and Christian feeling toward our esteemed bishop, and the desire to repudiate anything like a refractory spirit, we must conclude our letter by consenting, under solemn protest, to carry out his wishes so expressed in his letter of the 14th inst., with the additional assurance that now, as heretofore, we have had but a single eye to the glory of God and the good of our fellow-men in all we have done in His most holy Catholic Church.

Very sincerely,

J. G. ARMSTRONG, Rector.

Geo. D. Fisher, senior warden; John H. Tyler, junior warden; Wm. H. Powers, treasurer; R. H. Meade, P. H. Mayo, P. C. Warwick, Thos. Potts, H. D. Whitcomb, Ed. T. Robinson.

RICHMOND, March 1st, 1879.

The Rt. Rev. F. M. Whittle, D.D., Bishop of the Diocese of Virginia:

RT. REV. AND DEAR SIR: As members of the vestry of Monumental church, who were not able from their convictions to sign the letter that accompanies this, we are permitted, by resolution of our vestry, to subjoin this to their letter, in order that the full views of our body may be presented upon the subjects embraced in your letter of recent date to them.

In the first place, to avoid repetition, we cordially endorse everything in the accompanying letter of the majority of our vestry, except the assenting to comply with your request, directions, or commands—whichever way they were intended—conveyed in your letter; this we cannot conscientiously do for the following reasons:

First. The changing of the customs now practised in our parish, which are suited to the tastes of our people, would mar the entire unanimity which has heretofore existed among us, and would be detrimental to the cause of religion and the Church.

Second. In allowing, even under protest, the interference of the diocesan in matters not contrary to the teaching of Holy Scripture, nor in violation of canonical or rubrical law, we should be taking a step that would place us in a false position, and seriously tend toward an entanglement the end of which could not be foreseen.

And third. That to allow an encroachment on our rights as a body, in whose charge are placed certain affairs of the church, and to whom alone the parish looks for a management of those affairs, would be subversive of the system which regulates the Church in this country, and therefore a danger to be shunned.

Convinced by these reasons that our duty is clearly defined, we, as a minority, cannot endorse the action of the majority of our vestry in consenting to carry out your instructions, while, if there were not important principles involved, and a firm conviction in our minds that evil would result, we would feel impelled, out of respect for your holy office as Apostolic Father of the Church in the Diocese of Virginia, to consent to gratify your personal taste in these matters, which we consider of only secondary importance, and not worth contending for in themselves.

Hoping that our expression of views on this subject may not be considered as wanting in respect, either in tenor or language, we beg to subscribe ourselves,

Sincerely and faithfully yours,

JOHN TYLER,
T. L. ALFRIEND,
C. R. SKINKER.

The Rt. Rev. F. M. Whittle, D.D.:

MY DEAR BISHOP: I have the honor to transmit to you the enclosed paper as the action of the vestry of Monumental church on the questions brought to the consideration of that body by your official communication of February 14th.

While, in the discussion of those questions in the vestry, and in the process of reaching the conclusions finally adopted, I took the part of a member of the body—the right to do which I regard as belonging to me *ex-officio*—I was at the same time careful not to use my official influence in the way of endeavoring to bias the minds of the other members, or to trammel or give guidance to the expression of their views.

Upon these points I was scrupulously careful, as I had taken the position, you will remember, that the cloths which have been so long in use for the ornamentation of the chancel of Monumental church were part of the property of the church, and as such it was the right of the vestry—not my right—to remove them. And it follows, now that the vestry have resolved, under your "godly admonition" and "godly judgment," to remove them, that I could not, if I would, obstruct the execution of the resolution.

The position which I have thus taken, however, will not, I am sure, be regarded as precluding me from the privilege and right of expressing to you, my reverend Father in God, my individual views and feelings upon the questions here at issue.

In the first place, then, I am of the decided conviction that very much more injury than benefit will be done to Monumental church by the changes that must be produced under the execution of your orders. It will excite widespread talk and much dissatisfaction; it will interrupt the flow of harmony which has so long very prominently characterized this church; and, what seems to me no less deeply to be deplored, it will, in the view of many, elevate to the plane of importance subjects which surely cannot but be acknowledged as both in themselves and relatively unimportant.

The question, whether or not a church will have flowers on any of the great festivals of the Christian year, can surely not be conclusively argued from any standing-ground as a vital one; yet, by being constantly agitated, and by being legislated in the negative, it will come to assume a vitalness, not simply to those of a largely emotional nature, but even to those also of quite well-balanced intellect.

And I lament this, in the next place, and as a consequence of what I have said, because this magnifying of these non-essential matters elicits and absorbs upon them an energy of thought and feeling that ought to be expended for the maintenance of the deeper principles of our holy religion and in the performance of its higher and more imperative works.

While hundreds around us, both white and colored, are ignorant of the very alphabet of Christianity; while the Church of Rome is devising measures and putting forth efforts for the drawing into her fold of the masses that are worthy of emulation; and while bald materialism, conducting rapidly to atheism, is rushing in like a mighty tide, threatening to sweep away our young men and to sap the faith and morals of the age, is it not to be deeply and bitterly deplored that our energies of thought and feeling are being spent upon such questions? And all this when we, as a Church, possess such superior adaptabilities and potentialities for moulding the masses on the one hand, and, on the other, for utilizing on behalf of Christianity the strongest thought of the world! "For these things I weep."

While I lament the agitation of these subjects in my parish, and in the diocese on these grounds, I desire also to assert, in both my personal and official character, what, as one of the members of the vestry, I have united with that body in asserting, to wit: my dissent from the position involved in your letter, that a bishop of the Protestant Episcopal Church in the United States has the right to legislate upon the questions at issue. Such a right is not in congruity with the governmental economy of this Church. Her government is adjusted and carried on according to constitutional and canon law. It embraces the three departments of legislative, judicial, and executive; and it surely will not be claimed that the entire three are lodged in the individual bishop. That he is the executive in his own diocese, none will question; that he is also, to a large extent, the judiciary, I am ready to concede. But the claim that he is also the legislative power will surely not be maintained. And admitting that he is clothed with even the entire rights and powers of the judiciary, it cannot be claimed that there is any statute of the law of the Church that can in any way be interpreted as forbidding the customs and usages in the Church which you have forbidden in your letter to me and my vestry.

And while, according to my vow of ordination to the priesthood, I have no disposition but "reverently to obey my bishop," and to "follow with a glad mind and will his godly admonitions," and submit myself "to his godly judgment," I yet ask if it is not contemplated that the "admonitions" and "judgment," in order to be binding, and legitimately and authoritatively to demand obedience, must be within the sphere of canon law? Is not the bishop, no less than the priest, under this law? And is not the inspired rule of an inspired apostle of universal application—"Where there is no law there is no transgression"?

In conclusion, therefore, I have to say that in the exercise of the right given me by God, and vindicated all through the ages by that branch of the holy Catholic Church in which I have the privilege and honor of possessing ministerial sonship, I do now, as a man and as a minister of Jesus Christ and of the Protestant Episcopal Church in the United States, utter to you, my bishop, my most respectful, yet most earnest and decided, protest against your authority to forbid, as "not to be allowed," the customs and usages specified in your official letter to me and my vestry, and that have been in practice, as attested by my vestry, in Monumental church "for many years."

While expressing these views and uttering this protest, I desire most sincerely and most emphatically to disavow anything like want of respect, veneration, or affection for you as a man or as my bishop. I can confidently appeal to those who have known me most intimately ever since you became my bishop to attest the feelings of affection and confidence toward you that I have always cherished, and the respectful and reverent form of speech concerning you that I have always used. To none of your clergy will I yield in fidelity of thoughts, words, and acts concerning you. Yet I should not be true to my own convictions of duty did I not at this, in my judgment, critical moment in the life of the Church give utterance to these my honest and decided views; while I am very sure that no one would more earnestly than yourself condemn me for holding back from you thoughts and feelings which were pressing heavily upon my heart.

Believe me, not in mere formality, but in sincerity and truth,

Your affectionate son in the Gospel,

J. G. ARMSTRONG,
Rector Monumental Church.

Richmond, Va., February 28th, 1879.

ANCIENT CUSTOM IN VIRGINIA.—While the custom of decorating churches with flowers may be a new thing in *some* of the parishes in Virginia, the church in Jamestown used them as early as 1610, as will appear from the following quotation taken from the Rev. James S. M. Anderson's "History of the Church of England in the Colonies"—three volumes—a work of the highest character, published in London in 1856. We read in this, concerning the administration of Lord De la Warr, Chief Governor of the Colony of Virginia, as follows: "The Captaine Generall hath given order for the repairing of [the church], and at this instant many hands are about it; . . . and the Lord Governour and Captaine Generall doth cause it to be kept passing sweete, and *trimmed up with divers flowers*, with a Sexton belonging to it" (Vol. I., p. 217). I think this may be interesting to the lovers of old things in Virginia unless it dates back too far.—*John Tyler, in Southern Churchman.*

TENNESSEE.

SEWANEE—*University of the South.*—The Lent term of this university has opened with very flattering prospects for the scholastic year. One hundred are eleven students are now present, and a large number on the road are yet to come. But by far the most gratifying feature of the opening is the fact that while more than seventy-five per cent. of the students present last term will be present during this, there has been a large increase in the number of new students. Should the fearful scourge of the past summer not again show itself, the total for the whole year will be greater than it has been for several years. These new students are coming from Virginia, Maryland, Kentucky, and all the Southern States.

On Tuesday, March 25th, the theological school was formally opened. After a very impressive service, in which the bishop of the diocese and the Bishop of Northern Texas were assisted by the clergy of the faculty and the rector of St.

Paul's on the Mountain, the Bishop of Northern Texas delivered an opening address as follows:

"With devout thanksgiving to Almighty God, we this day open for work the Theological Department of the University of the South. The patient waiting and prayerful expectation of long years are at length crowned with reward and realization. We rejoice and are exceeding glad that in the good providence of God one great need of the Church in our Southern land is fully met. Our hopes, once shattered with our corner-stone, have risen again from the dust, and crystallizing slowly, stand embodied in this structure.

"*The Building*—named St. Luke's Hall, in obedience to the wish of the donor—is the munificent gift of a daughter of the Church whose interest in this university was secured by the earnest advocacy of the Bishop of Tennessee. To her, sir, through you we take this opportunity of returning our grateful thanks for the important service thus rendered to the cause of true religion. We also gladly recognize the fact that to your patient labor, wise advocacy, unselfish interest and personal integrity is largely due the benediction which we this day enjoy. You have erected a monument more enduring than brass, in sweet remembrance from generation to generation engraved upon the living tablets of human hearts. God forbid that we should ever forget the unspeakable blessing thus bestowed not only upon this university, but also upon the people and Church of this Southern land. The hall is one hundred and fifty feet long by forty in width, three stories high, with basement and attic. The foundation is laid upon the solid rock, about ten feet below the surface of the ground. The corner-stone was placed in position by the venerable Chancellor on the 18th of October, 1876. The walls are substantial and well built, of rough ashler sandstone blocks trimmed with Kentucky stone of lighter color, which adds very much to the effect. The roof is of high pitch, broken into many gables, towers, and dormer windows, and covered with slate. The basement, which is designed for the dining hall, kitchen, etc., is not yet finished. There are three lecture-rooms twenty-five by thirty-five feet eighteen study parlors, and bedrooms for thirty six students. Of these one lecture-room has been handsomely finished by the Rev. Telfair Hodgson, D.D., who has added this expenditure of private means to the generous liberality which presented the picturesque library building to the university.

"One professor and his wife, with four of our theological students, find comfortable quarters in the south section. The chapel occupies the lower portion of that to the north. It is a finished gem, both in design and workmanship. The chancel window, executed by Sharpe, of New York, is a triplet representing the Crucifixion. A superb communion set of solid silver has been presented by the foundress, and also a plainer set, with altar linen of the finest quality, adorned with needlework of most chaste design and beautiful execution. The central portions of the building still lack some internal finish, for which about two thousand dollars are still required, which we feel sure will not be long wanting. The University of the South is thus provided with a home for its theological students, convenient in arrangement, permanent in character, and adapted to the wants of our country and people.

"*The Faculty.*—It is with profound thankfulness and pleasure that I am able to announce upon the present occasion the telling fact that, while this material structure has been in the process of erection, the living brain which was required to energize the plastic powers of young men, to mould them after the noblest types, to inspire them with devout and holy aspirations, was, by the overruling of Divine Providence, brought opportunely to our aid. The faculty of this theological school is equal to any which the continent can show. The Rev. Telfair Hodgson, D.D., is Dean of the Department and Professor of Ecclesiastical History and Polity. To an acknowledged literary standing of a high order he adds the rarer gift of superior administrative ability and practical business capacity. A conservative Churchman, who abhors the falsehood of extremes, he will guard the churchly tone of his department from the pernicious dangers of extravagance, whether of excess or defect.

"The Rev. George T. Wilmer, D.D., Professor of Systematic Divinity, is a very tower of strength. His name, honored alike for patriotism and piety, simplicity and scholarship, conservatism and Churchmanship, will carry weight wherever worth and wisdom are still valued.

"The Rev. W. P. Du Bose, M.A., S.T.D., is Professor of New Testament Language, Literature, and Exegesis. To an intimate and exact acquaintance with every portion of the field covered by his professorship he adds a modesty and sweetness of character which, while they conceal his powers, win the tenderest affection of his pupils, and commend the Christian religion by the magnetic influence of personal example.

"The Rev. Abram Jaeger is Professor of Hebrew and Oriental Literature and Old Testament Exegesis. With him the languages of his professorship are no longer dead, but living. Gifted by nature with a mind of large capacity, he has been trained in the best schools of Continental Europe. After long years of patient study he laid his cultured intellect at the foot of the Cross. Those things which had been gain to him he counted loss for the excellency of the knowledge of Christ Jesus; and now, with the humility and meekness of a little child, but with the mighty strength of a profound and varied knowledge, he is prepared to lead the faltering steps of others through the rich fields of sacred lore.

"For the last we have, indeed, the crowning glory of the whole. John McCrady, with the simple suffix of B.A., is Professor of the Relations of Religion to Science. His name needs no ornamental appendage to lend it dignity or secure attention. America and the world know him as at once a master in the very latest scientific research, and also a humble follower of the lowly Jesus.

"Oh, that my voice could reach every parish in our land! Would that our young men, from Virginia to Texas, could only be made to know what intellectual treasures, rich and rare, we have here provided for their enrichment! Surely these walls would soon be too strait for us, and other halls would speedily arise and shelter schools of natural science, law, and medicine.

"*The School.*—It must be remembered that this is designed to be a General Theological Seminary for the South. It is under the direct control of the twelve bishops of the South, and must be so conducted as to meet their approval. An erroneous and injurious opinion has been allowed to prevail to some extent that this theological school was of a partisan character. Young men have been deterred from coming here by this misrepresentation. We are Churchmen through and through, and nothing else. We have distinct and well-defined ideas on the unity of the faith, the Divine organization of the Church, the authority of the priesthood, the value of the sacraments, the sin of schism, the evil of divisions, the radical errors of sectism, and the futility, if not positive mischief, of the attempt to bind together with a mere rope of sand, by temporary compromise, antagonistic bodies of Christians. We view with dismay the anarchy in religion which surrounds us, and therefore aim so to ground our students in the solid principles of historic and Catholic truth that they may never depart from them.

"On the other hand, we guard with equal diligence against the hierarchical despotism of Rome, and the modern corruptions with which it has overlaid the primitive faith. And our ritual is expressive of our creed, equally removed from the indecent and irreverent familiarity which breeds contempt of holy things, and from that extravagant symbolism which too frequently causes the soul to rest in the symbol, and so impedes its access to the Father of mercies. Where the Church has authoritatively defined her doctrine we adhere to her definition freely and *ex animo*. Where she has not defined, we respect in others the liberty of opinion which she has allowed to us. Her standard of liberty and law is our standard. We know no other. Bound by tradition and sympathy, as well as the law of heredity, to the old mother Church of England, we aim to preserve at once our connection with the historic past and our vital interest in the developing life of the present.

"Here, therefore, the student of theology will find the old historic landmarks by which the Bulls and Butlers, Paleys and Pearsons of the past steered their course; and also the warmer life and softer sympathies of Jeremy Taylor and John Keble, Moberly and Wilberforce.

"But as the mental and spiritual moulds in which these great guides were cast varied within wide limits, yet all were true, so here we do not cramp the elastic nature of every youth by forcing all to adopt a monotonous uniformity of opinion in things indefinite. Large room is left for the growth of different tastes and the development of various susceptibilities. *Liberty, but no license*, is at once our privilege and protection."

Much attention has been attracted to the university during the past summer, and especially to its location. Bids are now out for a hotel with 100 rooms and extra cottages, about a half mile from the university, and it will doubtless be pushed through to meet the needs of the crowds who annually resort to these delightful mountains.

WESTERN MICHIGAN.

KALAMAZOO—*St. John's Church.*—On Sunday, March 23d, the bishop of the diocese visited this church, preached morning and evening, and confirmed twenty-one persons presented by the rector, the Rev. Chas. T. Stout. The church was inadequate to seat the large congregation. The bishop's earnest address to the candidates made a profound impression.

MISSOURI.

ST. LOUIS—*An Interesting Controversy.*—Father Walsh, a Roman priest, recently attacked the Rev. Dr. Holland, rector of St. George's church, St. Louis, in a local newspaper, accusing him of uttering "an atrocious falsehood," of being "vile and reckless," etc. In the St. Louis *Globe Democrat* we find a rejoinder from Dr. Holland, which is as complete in its way as anything we ever saw. It ranks with Bishop Coxe's famous demolition of the fortress of Jesuitical inconsistencies, in which "the Bishop of Buffalo" (*soi-disant*) intrenched himself a few years ago, and from which he fired his little paper bullets at Bishop Coxe and the Church with such a huge noise.

Dr. Holland evidently knows the ground he walks upon very thoroughly. When he made his assertion that "the Roman Catholic Church holds that all marriages in Christian countries, not peformed by its own priests, are invalid," he knew precisely what he was saying. And it was an unfortunate thing for Father Walsh that he ventured to call Dr. Holland bad names. Out of the mouths of popes and cardinals, priests and councils, the doctor brings the very assertion he himself made, and poor Father Walsh is buried out of sight.

It is of the greatest importance that our Western clergy should have the requisite training for meeting—not provoking—such wanton attacks of the Jesuits. Dr. Holland has just shown us the advantage of such training.

CONFIRMATIONS.

NEW YORK.—In the church of St. John Baptist, New York, 34.

NEW JERSEY.—In St. Mary's church, Burlington, 23; St. Barnabas's church, 13; at Beverly, 5.

NORTHERN NEW JERSEY.—By the Bishop of Springfield, in the House of Prayer, Newark, 22; in Grace church, 39; St. Philip's church, 5.

MARYLAND.—By the assistant-bishop, in the church of the Ascension, 64; All Saints' church, 12; church of St. Michael and All Angels, 19; church of Our Saviour, 14.

INDIANA.—At La Fayette, 16.

LONG ISLAND.—In the church of the Ascension, Brooklyn, 36.

PENNSYLVANIA.—In the church of the Transfiguration, West Philadelphia, 9; St. Peter's church, Germantown, 25; St. Michael's church, 12; St. Barnabas's church, Kensington, 33.

VIRGINIA.—At Berryville, 6.

WEST VIRGINIA.—St. John's church, Charleston, 9.

MICHIGAN.—By the Bishop of Western Michigan, in Christ church, Detroit, 34; St. Paul's church, 38; St. John's church, 10.

WESTERN MICHIGAN.—At Kalamazoo, 21; Albion, 1.

PERSONALS.

The Rev. Thomas S. Bacon's address is Oakland, Md.

The Rev. David Barr, of Harrisonburg, Va., has accepted the rectorship of the Henshaw Memorial church, Baltimore, Md., to take effect April 17th.

The Rev. Dr. J. W. Brown, of Cleveland, O., has declined an election to the rectorship of Trinity church, Chicago, Ill.

The Rev. De Witt C. Byllesby, of Roselle, N. J., has accepted the rectorship of Christ church, Media, Pa.

The Rev. Joel Clarke has accepted the rectorship of Christ church, Delavan, Wis. Address accordingly.

The Rev. Algernon S. Crapsey has accepted the rectorship of the recently organized parish of St. Andrew's church, Rochester, N. Y.

The Rev. J. Wood Dunn's address is Orange, Tex.

The Rev. Peyton Gallagher's address has been changed from Clifton Station, to Alexandria, Va.

The Rev. Dr. Charles Goodrich's address is Baton Rouge, La.

The Rev. Alexander Hamilton's address is Tarrytown N. Y.

The Rev. Stephen F. Holmes's address is Mount Vernon, N. Y.

The Rev. George Moore's address is Somerville, Tenn.

The Rev. Dr. Stevens Parker has resigned the rectorship of Christ church, Elizabeth, N. J., and has accepted an appointment from the trustees of Racine College to take charge of the raising of the De Koven Memorial endowment fund for that institution. Dr. Parker's resignation is to take effect May 1st.

The Rev. E. B Russell, of Delhi, N. Y., has declined an election to the rectorship of St. Matthew's church, Bloomington, Ill

The Rev. W. W. Steel has taken charge of the missions at Centralia and Carlyle, Ill. Address, Centralia.

The Rev. George P. Torrence has resigned the rectorship of St Peter's church. Oxford, Conn., to take effect on Easter-day. Address as heretofore.

The Rev. Edward Shippen Watson has assumed the rectorship of the church of the Redeemer, Lower Merion. Address, the Rectory, Bryn Mawr, Montgomery county, Pa.

NOTICES.

DIED.

At Washington, D. C., March 24th, 1879, HENRY SHERMAN, aged 7 , formerly of Albany, N. Y.

At Waco, Texas, on Wednesday, March 26th, of consumption, after much suffering, KEMPER KENN HACKETT, aged 26 years, son of the late Rev. Otis Hackett, some time rector of St Paul's Church, Waco.

At St Thomas, West Indies, March 21st, 1879, HORACE BINNEY HARE, M.D., of Philadelphia.

At Kenosha, Wis., from membranous croup, February 17th, 1879, EMILY ETHEL, third daughter of the Rev. Dr Everhart, aged 5 years, 8 months, and 26 days.

Suddenly, at Lakeville, April 1st, JOHN R. BENJAMIN, son of the late Meigs D. Benjamin, in the 47th year of his age.

April 4th, 1879, at her residence in Philadelphia, KATE C. CANNON. Interred April 9th, at St. Peter's church, Philadelphia.

Entered into Paradise, at Clinton, N. Y., on Sunday evening, March 2d, 1879, DORRANCE KIRTLAND, aged 11 years, 10 months, and 2 days, son of Dorrance Kirtland and Catharine Carter Mandeville.

Entered into rest, March 10th, 1879, KATIE W. daughter of Thos. B. C. and H. M. Gibb.

At his residence, in Accomack County, Va , March 27th, 1879, Major JOHN SAVAGE, in the 89th year of his age.

In Rutland, Vt., on April 4th, 1878, "in the communion of the Catholic church," Mr. GEORGE GRAVES, aged 75 years, for many years a senior warden of Trinity church in that place. A devoted Churchman, a zealous patriot, a firm friend of the poor and oppressed, a brave and uncompromising soldier of the Cross, has passed away.

At Boston Highlands, March 21st, SHELTON BARRY ETHERIDGE, aged 16 years and 3 months, only son of George and Mary M. Etheridge.

"All dread of the distant future,
All fears that oppress to day,
Like mists, that clear in the sunlight,
Have noiselessly passed away.
Nor call, nor clamor can rouse him
From slumbers so calm and deep,
For only His voice can reach him
Who giveth His loved ones sleep."

Entered into life, in Memphis, Tenn., March 21st, after a short and painful illness, CAROLINE AZALIA, wife of J. A. Austin, and daughter of the late J. W. Fowler, aged 28 years.

Entered into rest, at White Post, Clarke County, Va., on Wednesday, the 26th of March, Miss MARY MEADE, sister of the late Bishop Meade, of Virginia, in the 85th year of her age.

OBITUARY.

JUDGE BATTLE, OF NORTH CAROLINA.

One of the representative men of North Carolina and of the Church of Christ has been laid to sleep and gathered to his fathers.

The Hon. WM. H. BATTLE, LL.D., late Associate Justice of the Supreme Court of North Carolina, departed this life March 14th, 1879, in Chapel Hill, at the residence of his son, the Hon. Kemp P. Battle, President of the State University. He was born October 17th, 1802, in Edgecombe county, where his ancestors were among the earliest settlers, and where the Battle family has always been numerous, prominent, and respected.

Judge Battle graduated at the University of North Carolina in 1820, having the honor of the valedictory oration. He read law in the office of Chief-Justice Henderson, and entered upon the practise of his profession in 1823. In 1825 he married Lucy Martin, daughter of Kemp Plummer, Esq., a prominent lawyer of Warrenton—a union which largely determined the advantage and happiness of his future life His rise in his profession was at first slow, and those early years of probation were cheered and stimulated by the unfaltering devotion, cheerfulness, and energy of his admirable partner. In later life, when many and well-deserved honors had crowned his labors, Judge Battle was fond of recalling that time, and ascribing, with no ungraceful pride, much of his perseverance and success to the gentle but powerful influences of his home.

Between the years 1827 and 1840 Judge Battle resided in Louisburg. He represented Franklin county in the Legislature, and was engaged in reporting the Supreme Court decisions from 1834 to 1839. In 1835 he was associated with Governor Iredell and Judge Nash in preparing the Revised Statutes of North Carolina. He removed to Raleigh about 1840, and was elevated to the Superior Court Bench in that year. In 1843 he removed to Chapel Hill, the seat of the University, for the purpose of educating his sons in an institution which was an object of life-long affection to him as an alumnus and as a trustee, where his father and five brothers, and where, finally, all of his own six sons, were educated. Here he was elected to the professorship of law, conducting for many years a successful law school. In 1852 he was called to the Supreme Court Bench, and sat as associate justice till the reconstruction of the State government at the close of the war. The University going down in the same revolution, he again moved to Raleigh, and, associating his sons Kemp P. and R. H. with him, built up a leading and lucrative practice at the bar. In 1866 he was elected president of the Raleigh National Bank. Two years before he lost his devoted wife. Upon the revival of the University, his eldest son, K. P. Battle, was elected president of the institution, and the judge, having made his home with him, in 1877 accompanied the family back to Chapel Hill, to close his wearied eyes among old friends and well-beloved scenes, soothed by the tender care of children and grandchildren, and sustained by an unfaltering trust in that Saviour in whose love he said emphatically he believed, to whose cross he clung, and to whom he committed himself "without a shadow of fear."

Judge Battle and his wife saw eight of their ten children reach maturity. Of these, three sons only survive, and are their best legacy to their native State and to their Church.

The highest eulogy of Judge Battle is to describe his character in simplest terms. His whole life, private and public, was marked by modesty, purity, unblemished integrity, a firm and sound judgment, and an unostentatious charity. His learning was extensive, and as a faithful and judicious expounder of the law he had no superior. The confidence felt in his calm, benignant judgment was unbounded. For more than forty years he was a communicant of the Episcopal Church, and loved her courts with ever-increasing devotion. He was a delegate to her diocesan and general conventions for twenty-five years continuously, where his counsels and presence ever afforded a strong element of dignity and conservatism. He was a Churchman of the old school, and gave in his life of unswerving attachment to her principles and her service—a life of unsullied goodness, a life hid with Christ in God—the best exemplification of the influence of her teachings on the minds of her children. All classes and all denominations loved and honored the Church in him. For such sons the Church may well rejoice and give thanks, even while she mourns that her earthly courts shall know them no more.

"—— what a marvellous awaking
Will the last sweet Easter morning to the faithful-hearted be!
With what untold joy and rapture they will hail the glory breaking,
And before the unveiled presence, in its glory, stand with Thee." C. P. S.

Chapel Hill, N. C., March 27th, 1879.

OBITUARY.

Died, at the Home for Incurables, Fordham, N. Y., on the 21st of March, Capt. JOHN WHIPPLE, aged 51 years. He was born in Adams, Jefferson Co., N. Y., and belonged to a family remarkable for intellectual ability, refinement, and especially for executive power, for the successful accomplishment of worthy and important purposes. Though an invalid during the greater portion of his life, he performed with fidelity and success the duties of several responsible positions in the public service. As a member of legislatures, as agent for the general government on Lake Superior, and especially while occupying a very important place in the army during the war, he displayed great intelligence and efficiency. His physical strength gave way at the close of the war, and he was stricken by paralysis, from which he never recovered. While a member of the legislature, he was confirmed by his brother, the Bishop of Minnesota. The blessed effects of that service never left him. It was the privilege of the writer of this brief notice to be in daily and intimate intercourse with him during the last months of his life. He had come to the Home and for nearly three years had enjoyed the repose which he needed, and for which he was grateful. He often referred to his confirmation as if it were a new power always present to protect and guide him. With character stic thoroughness he wished that no spiritual probing should be spared that the depths of his soul might be reached. In the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, he passed calmly and sweetly away.

T. C. R.

APPEALS.

THE CHURCH SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS, NEW YORK.

On the approaching Good Friday the Church will offer up her earnest prayers that the Jewish people may be brought home to the flock, saved among the remnant of the true Israelites, and made, with them, one fold under one Shepherd, Jesus Christ our Lord. At such a time it is most fitting that our alms as well as prayers should ascend for a memorial before God—the one attesting the sincerity of the other The work now being carried on in this department of the Church's missions, not confined to one locality, but extending itself gradually throughout the country, calls for your sympathy, and it needs your hearty support. It is very earnestly urged, therefore, that on Good Friday and Easter special offerings be devoted to this work.

Printed matter bearing on Jewish Missions will be furnished, free of charge, on application. Communications and remittances may be sent to 6 Cooper Union, New York, addressed to

The Rev. C. ELLIS STEVENS, Secretary.

THE CHURCH OF THE ATONEMENT, WESTFIELD, MASS., Has maintained services more or less for 16 years, but never been able to erect a house of worship. During this time much of the income of the parish has been spent in rents for rooms neither attractive or convenient. A subscription has now been begun for a church building. This appeal is made to Churchmen and others to help, as the parish is not able to build without assistance. Former residents may be willing to aid in way of memorial. Many people who have gone to other towns and dioceses have become Churchmen. Several clergymen have had homes here, and one lies interred in its beautiful cemetery, the Rev. Ed. Jessup, for many years the successful rector of the church of the Redeemer, Brooklyn, N. Y.

Westfield has nine thousand inhabitants, and is increasing in population and importance. There is not another town of its size in the diocese which has not a church building.

Will not the friends of church extension help in this work? Address either of the following: B. F. Cooley, rector; Peter Prout, senior warden; George H. Prescott, treasurer.

BISMARCK, D. T., March 28th, 1879.

To all who love the welfare and advancement of the Church:

To aid in erecting a church at Bismarck, D. T., Bishop Clarkson has secured a pledge of $1,000 upon the following conditions: 1st, that a like amount be raised by the friends of the enterprise at Bismarck and elsewhere; 2d, that the church be completed and entirely paid for this year, at a cost of not less than $2,000; 3d, that it be called "The Church of the Bread of Life."

Unless sufficient pledges to give assurance of success to the work can be secured within a short time, we shall forfeit the generous amount pledged to the bishop, and thus perhaps be unable, for a long time, to gain a permanent footing for the Church at this important frontier town. The missionary must needs rely largely upon his own endeavors to raise the money, and so he appeals to the friends of the Church everywhere for help. We are doing all that can be done at home, and yet the utmost efforts of our people are needed to sustain their missionary. Send us help, in the name of Christ and the Church. Address

The Rev. J. GORDON MILLER,
Box 285, Bismarck, D. T.

SHARON MISSION.

We appeal to our friends throughout the Church to purchase seeds of us liberally the present season. Catalogue sent free of 500 varieties vegetable and flower seeds and bulbs—sold to build our chapel. Twenty packets choice assorted varieties vegetable or flower seeds $1.

We supply destitute Indian and other missions free of charge. Their orders solicited; also contributions to aid in this work. Address, Sharon Mission, Sharon, Walworth county, Wis.

ACKNOWLEDGMENTS.

The Treasurer of the Missionary Committee of the Diocese of New York acknowledges the receipt of the following sums since January, 1879:

St. John's, Kingston, $12.48; Grace, Port Jervis, $5; St John's, Ellenville, $0.57; C. H Contoit, $25; D. H. Huntington, $25; Annunciation, New York, $11.82; Holy Communion, New York, $200; Trinity, Saugerties, $26 42; St. Timothy, New York, $14; Grace, Monroe, $1.45; St. James's, Hyde Park, $25; Grace, New York, $200; C. B., $5; St. Paul's, Newburg, $5; John Carey, Jr., New York, $50; W. A Smith, New York, $10; Miss I. Lawrence, New York, $5; St. Thomas's, New York, $230.29; St John's, Ellenville, $3.02; St. Paul's, Sawkill Valley, $1.50; E. F., New York, $100; Miss F., $100; Heavenly Rest, New York, $20; Grace, Nyack, $24.73; St. Stephen's, New York, $50; St. James's, Fordham, $16.26; St. Luke's, Somers, $6.46; St. James's, West Salem, $5; St. James's, Callicoon, $3.00; C. H. Contoit, New York, $25; Mrs. I. H. Clarke, Yonkers, $10. JAMES POTT, Treasurer.

Cooper Union.

WEST CHATTANOOGA MISSION, TENN.

Previously acknowledged, $61.33, and £9 7s.; E. C. G., Santa Fé, Mexico, $1; Mrs. M., $5; Mr and Mrs. K., $10. For particulars, please see THE CHURCHMAN, March 22d, 1879. ELIZA C. BUCKLER.

CHAPEL OF THE HOLY SAVIOUR.

East Twenty-fifth street, near Madison Square. Sunday services—Morning Prayer, 11 A. M.; Holy Communion, 12 M.; Evening Prayer, 4 P. M. On week-days—Morning Prayer, 9 A. M.; Evening Prayer, 5 P. M. Seats free.

The Western Convocation of the Diocese of Massachusetts will (D. V.) hold its meetings on Wednesday and Thursday, the 23d and 24th of April, at Westfield. The first service Wednesday, 7:30 P. M. Thursday, Holy Communion and sermon, 10 A. M. Evening Prayer, at Granville, 7:30 P. M. The clergy of the adjoining parishes in Connecticut are invited by the rector to be present at these meetings.

B. F. COOLEY, Secretary.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK, 1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].

Remittances and applications may be addressed to the

Rev. ELISHA WHITTLESEY, Corresponding Sec'y;
or the Rev. F. D. HARRIMAN,
179 Seymour street, Hartford, Conn.

SPECIAL!

The Society for the Increase of the Ministry depends, to a large extent, on voluntary contributions. We need enlarged receipts to meet obligations. Will not many rectors include this Society in their customary announcement of worthy objects for Easter offerings?

ELISHA WHITTLESEY, Corresponding Sec'y.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

THE ORIGIN OF AN ANTHEM IN THE BURIAL SERVICE.

To the Editor of THE CHURCHMAN:

A correspondent, in a late issue of your paper, has very correctly informed us that the burial anthem, "In the midst of life we are in death," is said to have been composed by one Notker, a monk of St. Gall. The writer, however, I think, has slightly confounded its author, St. Notker Balbulus (the stammerer), a monk and the poet of St. Gall in Switzerland, canonized A. D. 1514, who died A. D. 912, with Notker, Bishop of Liege, who died a century later, A. D. 1007. St. Notker was a great musician, and composed many sequences and proses, and was the means of restoring the plain-song to somewhat of its original purity.

The anthem we are considering is reported to have been composed under the following circumstances: "Walking one day in the environs of St. Gall, and seeing workmen (who were constructing a bridge) suspended between life and death on a scaffold, elevated above the abyss at the chasm of Martinstobel, St. Notker expressed his emotion in the celebrated canticle, 'Media vita in morte sumus,' which spread into all Europe, and was sung by the crusaders before battle, and was familiarly chanted on the banks of the Rhine till the sixteenth century." Another account of its composition is that it was suggested by the sight of the perilous position of the samphire hunters, as they hung suspended from the cliffs, in search of their booty. Perhaps some of your readers can furnish us with the original melody to this anthem. It may be found in "Die Sangerschule St. Gallens vom achten bis zwolften Johrhundret," No. 39, v. P. Anselm Schubiger, Einsiedeln, 1858.*

However, the point of interest to us is how did this anthem, written in Switzerland, and in Latin, get into the English Prayer Book, and thus into our own? It was part of an antiphon to the *Nunc Dimittis*, "Lord, now lettest Thou Thy servant depart," at the compline or night service for the Third Sunday in Lent, and to be continued daily till Passion Sunday, in the ancient Latin service of Salisbury or Sarum, in use in England before the Reformation. The Sarum Portiforium or Breviary is believed to have been arranged by St. Osmund, Bishop of Salisbury, about, A. D. 1085, after the services introduced by St. Augustine in A. D. 590, following probably Gallican and Eastern customs. This antiphon, introduced into the Sarum service book soon after its compilation, *but never received into any part of the Roman Breviary*, is one among many proofs that our ancient English books are independent of the Roman, though kindred to them.†

It may be of interest to state further that the monastery of St. Gall, where St. Notker, a Benedictine monk, lived and wrote, was founded A. D. 614, by St. Gall, an *Irish* monk, educated at Bangor, and a disciple of St. Columban. St. Notker, too, was greatly assisted in his study of music by Mark, an Irish bishop, who visited St. Gall, and by his nephew, surnamed Marcellus, who remained there and taught music. The famous manuscript missal of the seventh century, discovered by Mabillon at the Monastery of Bobbio, which St. Columban founded, and where he died A. D. 615, is now believed, with the learned Dr. O'Conor, to be an *Irish* missal, and to have been arranged by St. Columban, the teacher of St. Gall, and thus of St. Notker. This Irish (or Gallican) missal appears to have the *Gloria in Excelsis* at the end of the service, as in our own Prayer Book, and not at the beginning, as in the *Roman and the ancient Sarum.** FREDERICK GIBSON.

St. Luke's church, Baltimore,
March 28th, 1879.

* The Bollandists' "Acta Sanctorum," and Baring Gould's "Lives of the Saints," April 6th; "Dictionnaire Encyclopédique de la Théologie Catholique," t. xvi., p. 213; Michaud's "Biographie Universelle," under Notker: and Blunt's "Annotated Pr. Bk.," p. 297.

† Brev. Sar. Psalt. "Ordo Completorii," Dom. iii. x., fol. lv.; Palmer's "Origines Liturgical," vol. ii., p. 238; Procter "On the Pr. B.," p. 400; Blunt, p. 297; "The Day-Hours of the Church of England," "The Psalter at Compline for the Third Sunday in Lent," p. clxxiii., 1858.

* Dr. O'Conor's "Rerum Hibern. Script. Veteres," tom. I., p. cxxx; Migne's "Patrologiae Latinae," tom. 72, col. 85, and col. 456; Palmer's "Orig. Liturg.," vol. ii, p. 158; Scudamore's "Notitia Eucharistica," p. 693; and Freeman's "Principles of Divine Service," vol. ii., part ii., p. 320.

DR. EWER'S PHILOSOPHY OF THE INCARNATION.

To the Editor of THE CHURCHMAN:

Dr. Ewer, in disclaiming the interpretation that I placed upon his account of the Ascension of Christ, seems to me to only deny still more distinctly than before the article of the Creed. He says: "My point was that the glorified body, when it ascended, went—not somewhere up among the stars to rest there, but . . . out of space and time and their conditions, and into the quite different conditions of eternity and heaven." Now, what is this but to deny the continued existence of the human nature of Christ in a bodily form? Further: "What I protested against was by no means the literal ascension from Olivet, but that theory (unconsciously held perhaps) which carries the literal ascension beyond the point of disappearance to mental eye." "For myself, I will not believe that the glorified humanity is localized anywhere in space, and that it therefore, with every revolution of the earth, rises and sets with the sun."

What, then, becomes of the glorified humanity of Christ if it is not anywhere in space? The only alternative that I can conceive is that it was absorbed into the Godhead, and any coming again, except mystically and metaphorically, must be by re-incarnation. A body must occupy space. Dr. Ewer's view forbids us to conceive of our Lord as presently existing in a bodily form. He is taken quite out of the range of our imagination and our faith as an Advocate with the Father. The Godhead in the Second Person consented, in the Incarnation, to be subject to certain limitations, for the blessing of mankind, without interference with His essential infinity. Why may not the same conditions, under a modified form, go on forever? Dr. Ewer's reasoning reads very much like Dr. Bushnell's doctrine of dis-incarnation and the non-continuity of our Lord's humanity. I do not charge it to Dr. Ewer, but the likeness is close. In denying the literal ascension from Olivet, Dr. Ewer places himself at variance with authorities which he is bound to respect. The fourth of the XXXIX. Articles declares: "Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith He ascended into heaven, and there sitteth, until He return to judge all men at the last day." Pearson (on the Creed), after much learned discourse and many citations from the fathers in support of his conclusion, writes thus: "As, therefore, when we say Christ ascended we understand a literal and local ascent, not of His Divinity (which possesseth all places, and, therefore, being everywhere, is not subject to the imperfection of removing any whither), but of His humanity, which was so in one place that it was not in another; so when we say the place into which He ascended was heaven, and from the expositions of the Apostles must understand thereby the heaven of heavens, it followeth that we believe the body with the soul of Christ to have passed far above all those celestial bodies that we see, and to look upon that opinion as a low conceit which left His body in the sun." This is, I suppose, what Dr. Ewer means by "an ascension into the stellar heavens." Whatever may be said of it, it has a long list of opinions in its favor. For myself, I should not define even so much as Pearson does; but that the glorified body of Christ exists somewhere in space in an integral form is a truth which the Church cannot afford to part with.

If the human nature of Christ is taken out of the conditions of space and time, it cannot be an object of contemplation for us who are living in space and time. The Incarnation, as a provision for bringing the invisible God within the range of finite conceptions, so that we may, seeing the visible, learn to know and love Him who is invisible, ceases to be effective for us. There are instances given in Holy Scripture where God has realized His presence, and there is no reason why there may not be some point in space where this Divine presence is specially localized; and to this point Christ may have gone, and His continued presence there would be rightly represented as sitting at the right hand of the Father.

This localization of our Lord's glorified body does not hinder "His presence with us as the God-man always and at every mathematical point," for His presence is effected by the Holy Ghost, whose acting is independent of space and time. One cannot but notice the very slight reference to the Holy Ghost in Dr. Ewer's conferences.

I did not intend, in the inferences I drew from Dr. Ewer's words, to represent anything but what I thought, and still think, was implied in them. I did not suppose the subject had ever presented itself to him in such a form, and am not surprised that he is shocked at it. I beg to assure him that I had no desire to caricature him; and if I say that the impression derived from his words was not mine alone, but that of several others as well, he may, perhaps, conclude that there was something in the language he used which bore that interpretation. The expressions I quoted, "A body of human matter known as the mystical body of God upon earth;" "The natural and mystical forms of His body of human matter are but two consecutive visible conditions of that body," are so peculiar and unprecedented that one may be pardoned for drawing from their use conclusions that are no less peculiar, even if they should appear fantastic. These expressions, so out of the usual course of theological language, are suggestive of some fundamental fallacies on the subject to which they relate. For such a suspicion I hope and trust there may be no ground.

Taking the opportunity to reciprocate Dr. Ewer's assurances of personal regard, I remain, Yours respectfully,

JOHN S. DAVENPORT.

Hartford, Conn., March 31st, 1879.

THE CHURCH MISSION TO DEAF-MUTES.

To the Editor of THE CHURCHMAN:

Allow me to make a statement in regard to the present condition of the work in our mission to deaf-mutes, and some of our plans and hopes for the future.

My present associates are the Rev. Dr. Clerc, Phillipsburg, Pa.; the Rev. Dr. Pennell, Newark, N. J.; the Rev. Mr. Berry, Omro, Wis.; the Rev. John Chamberlain, New York; the Rev. H. W. Syle, Philadelphia, and the Rev. A. W. Mann, Cleveland, O.; the two latter being deaf-mute deacons. We have several deaf-mute lay-readers—Mr. Job Turner, of the Southern field; Mr. William Bailey, of Boston and vicinity; Mr. Roberts, of Allentown, Pa.; Mr. Acker, of Rochester, N. Y.; Mr. Beers, of Bridgeport, Conn.; Messrs. Lewis and Wells, of New York City; Mr. McGregor, of Cincinnati; Mr. Holmes, of Chicago, and Mr.

Simpson, of St. Louis. Mrs. Gould has a Bible class in St. Paul's church, Troy; and Mrs. Bailey and daughter are doing a good work among the deaf-mutes of St. Louis. We have upward of forty stations in which services for deaf-mutes are held, and are reaching several thousands of them directly. Indirectly, we are influencing the 25,000 deaf-mutes of our country in favor of the Church which uses the Book of Common Prayer.

We have a Home for Aged and Infirm Deaf-mutes in this city under the care of Mrs. Middleton. From want of means we can only receive ten inmates. We have a building fund of nearly $6,000. We hope in God's good time to own some land in the neighborhood of this city on which to place our permanent Home, and to have it so generously supported that we can receive the afflicted ones from all parts of our country. We would also like to establish, on the same grounds, an Industrial Home for such deaf-mutes as do not succeed in supporting themselves after leaving school. We would train them to cultivate the soil, and thus shelter them from the terrible temptations to which they are exposed in their idleness.

The Church Mission to Deaf-mutes has an increasing work, and asks to be remembered by offerings and donations from those to whom it becomes known. On the Twelfth Sunday after Trinity, coming this year on the 31st of August, the Gospel will recite the miracle of our Lord's healing the deaf and dumb man. We trust that on that Sunday, year after year, offerings may be received in all our churches throughout the land for the Church Mission to Deaf-mutes.

Persons who desire to know still more about the operations of this society will please send to the undersigned for a copy of its sixth annual report.

THOMAS GALLAUDET.

No. 9 West 18th street, New York, March 4th, 1879.

SYRIAN CHURCH FEASTS.

To the Editor of THE CHURCHMAN:

The questions asked by the Rev. Mr. Hoffman in THE CHURCHMAN of March 22d, with regard to the names of certain feasts in the Syrian Church, can be, perhaps, in part satisfactorily answered, though Syrian calendars are not easily accessible; and he does not specify which of the several divisions of Syrian Christianity he had in mind. As there is more or less similarity of observance throughout the East, and as much of the ecclesiastical Syriac, like their version of the Scriptures, is merely a translation from the Greek, the fourth book of Dr. Neale's "History of the Holy Eastern Church," which treats of Eastern calendars and office books, may throw some light. Chapter II. contains the Byzantine, Georgian, and Armenian calendars, as well as the Russian and Egyptian. The *Codex Liturgicus* of Hermann Adalbert Daniel borrows largely from Dr. Neale, but gives some additional information. Wolcott's "Sacred Archaeology" (London, 1868) will also help; and the old work of Heineccius in German, on the "Doctrines and Usages of the Greek Church," is still valuable.

The "Feast of the Holy Lights" is not Candlemas, but the Epiphany; which last festival has, with the Easterns, no reference whatever to the visit of the Magi, as in the Latin Church and our own, but relates solely to our Lord's baptism and the institution of that holy sacrament which the Greeks call *Photismos*, the enlightening. The "Feast of the Cross" may be either September 14th, which commemorates the finding of the Saviour's cross by the Empress Helena, or May 7th, which is the memorial of an appearance of the cross in the heavens, over Mounts Calvary and Olivet, to the Emperor Constantine, A. D. 346, as recorded by St. Cyril. The "Sabbath of the Dead" is the Saturday before Sexagesima, and is the Eastern All Souls' Day; though the Saturday before Whitsun-day is also devoted to a commemoration of all the dead in Christ from the beginning of the world. The "Sabbath of the Resurrection of Lazarus" is the day before Palm-Sunday, the day when Lazarus sat at meat with our Lord, after having been raised by Him from the dead (John xii. 1). The "Sunday of Genuflection" is Whitsun-day, on which day the ceremony of kneeling is resumed, after its discontinuance through the whole period from Easter to Pentecost. "New Sunday" is the Sunday after Easter, our Low Sunday. The whole Easter week is named by the Greeks *"Diakainesimos,"* the New Week. The "Week of Repose" is probably the octave of the decease of the blessed Virgin Mary, her *Koimesis* (Sleep), August 15th. The "Sabbath of the Annunciation" must be the Saturday following that festival. In parts of the East festivals occurring in the week are sometimes deferred till Saturday, which is regarded as a festal day only inferior to Sunday. The "Days and Weeks *in albis*" are within the octave of the Epiphany, and from Saturday before Easter to New Sunday, and from Saturday before Pentecost to the Sunday of All Saints; which last is our Trinity Sunday. These were the appointed times of baptism; and the newly-baptized appeared in their white robes, *in albis*, through the entire weeks. The "Golden Fridays," Wolcott says, were the Friday fasts in the Ember Weeks; but he gives no explanation of the name. "Mid-Lent" depends on the time when Lent begins. In the East it begins on the Monday after Sexagesima Sunday, so that our third Sunday is with them exactly the middle day of the whole season, instead of the fourth Sunday, which we call Mid-Lent, though it divides it unequally. The "Feast of the Crucifixion" must be Good-Friday; either the word "Feast" being used as a general designation for any holy day, or else the day observed, after the manner of the Quatuordecimans, on the Jewish Paschal festival. The "Week of the Mysteries" can scarcely be anything but the Holy Week, which includes the institution of the Eucharist, commonly called "the mysteries," as well as the greater mysteries of the Passion and the Resurrection. The "Feast of the Slaughtered" is the Innocents' day, which is celebrated on the 29th of December, instead of the 28th, as in the West. The Eastern Martyrologies exaggerate the number of children slain to fourteen thousand.

There is a value in studies of this kind, as making different parts of the Church better acquainted with each other's modes and thoughts.

The labors of John Mason Neale and George Williams with relation to the Eastern Churches have already borne fruit in desires and efforts, at least, for the revival of sympathy and intercourse between long-dissevered portions of the Christian body.

N. HOPPIN.

CLERGYMEN WANTED.

To the Editor of THE CHURCHMAN:

I am a bishop of the Church, giving you my name, but withholding it from the public for plain reasons. My diocese is north of the Potomac, west of the Hudson, and east of Lake Michigan. I want five ministers, either priests or deacons, for missionary and parochial work, in city and country, if they can be had on the following conditions: Each one must furnish a clear testimonial from a bishop and one presbyter and one layman, or from two presbyters and a layman, that he is godly, sound in faith and body, well-educated, active, patient, sensible, uses no narcotics, and reads and speaks so as to be understood. He must be ready to go where he is sent, give his whole time to his service, and must board, unless he has means of his own. He must do this in consideration of having his board-bill and travelling expenses paid, and receiving one hundred and fifty dollars besides.

Answers may be sent to THE CHURCHMAN, "X. Y. Z." being written on the envelope, and they will be forwarded to me.

Some interest may be attached to this experiment, in view of recent manifold letters, speculations, and complaints; and it is not unlikely that, suppressing names of course, I may publish the result. EPISCOPUS.

REPLY TO REV. DR. MOMBERT.

To the Editor of THE CHURCHMAN:

Having read the Rev. Dr. Mombert's letter in your issue of March 8th, I scarcely know what to make of it—except upon the supposition that he and I are in pursuit of different objects: that while I am after the *truth*, he is after *me*.

That I have given the correct meaning of Is. lv. 10 he not only admits in one part of his letter, but he actually strengthens it by using the other part of the compound particle כִּי אִם, which he argues (and I freely grant) means *except, until*, after negatives, as in the verse we are discussing.

But what puzzles me is that he seems to reverse it all in his closing paragraph, and to overturn the fair fabric which his exegesis has at first so carefully erected.

Dr. Mombert lays a good deal more stress upon the אִם than I am able to accord to it, (1) in claiming that, by adding it to the כִּי, he convicts me of quoting a word which does not appear in the text quoted from; and (2) in arguing that the כִּי, without it, cannot mean *unless*. By referring to I. Sam. xxvii. 1, he will find a refutation of this last position, as a reference to Is. lv. 10 will furnish any one with a refutation of the other.

In point of fact, אִם is a very *weak* word in the abstract, and more especially so in its association with the stronger particle כִּי, and its weakness is emphasized by sundry "environments" in the verse we are considering.

Interrogative, conditional, it seems to apologize for its presence wherever found, and modestly and timidly holds its ground—*if* it holds it at all. But I find four places, at least, in the Hebrew Bible where it is actually eliminated, in Keri.

Now, in Isaiah lv. 10 its connection with כִּי is very slender. If married to it, as our brother wittily intimates, it would seem to be quite divorced here. There was a stipulation in the marriage contract, that "where it refers to an inserted or parenthetic clause" (as in our verse), each particle retains "its own native force." Moreover, it is both connected with the verb which follows it in its own clause by the accent *makkeph*, with which, as an appendage, it is closely related, and also separated from כִּי of the preceding clause by the powerful disjunctive accent *y'thibh;* which is a prince among accents, ruling its own clause with a rod of iron, and saying to the אִם in the following clause, "So far shalt thou come, and no farther."

Finally, Dr. Mombert implies that in presenting כִּי "in full dress with the above accent, and by name," I did some terrible thing—illustrated my ignorance, perhaps. The good doctor may not know that a current edition of THE CHURCHMAN numbers twenty thousand copies, and that probably a hundred thousand people read it every week. Now, supposing that all of our nearly four thousand "bishops and other clergy" are its subscribers (as they ought to be), and that they are all Hebrew scholars (a brace of violent presumptions); there would then be sixteen thousand subscribers and ninety-six thousand readers

of this excellent, conservative exponent of sound Church principles who are not familiar with Hebrew, and still are interested in a correct rendering of Isaiah lv. 10; not knowing what כִּי spelt, but well understanding (*kee*). It was for these last I wrote that word, rather than for Dr. Mombert's benefit.

Let this close what I have to say upon this subject; and if you will kindly publish it, I promise, Mr. Editor, that I will never—at least *hardly* ever—uninvited, trouble you again. Jos. S. Jenckes, Jr.

Des Moines, Iowa, March 25th, 1879.

THE CHURCH AND THE UNITED STATES CONSTITUTION.

To the Editor of The Churchman:

Your correspondent, in his "Plea for the Puritans" (March 22d), earnestly hopes "that no one will be able to array our Church against the constitution of our country." This hope of your correspondent is shared, doubtless, by members of the Church generally, but his words rather lead your readers to infer that no one may lawfully desire a modification of that constitution.

We gave up the idea some time ago that the constitution of the Protestant Episcopal Church in these United States was infallible. The Church has, in fact, acted upon the conclusion that the work of Bishop White and his co-workers was imperfect in many respects, and that certain modifications of it were greatly to be desired.

Certainly, therefore, we may conclude that the constitution of the United States is not infallible. We may conclude that Bishop White and his conferrees were as good men and full as likely to be right as Thomas Jefferson and his conferrees. As we desire to have the work of the former accord with the ideas which we get from Scripture and antiquity, may we not also desire to have that of the latter conform to our ideas gained from the same divine and ancient sources?

We know that Franklin, Adams, and Jefferson were lacking greatly in true Christian enlightenment; that even the great Washington himself habitually neglected to bend his knees in public worship (see Wilson's "Life of Bishop White," 189, 197), and turned his back habitually on the Holy Communion. It is quite possible that they looked full as much to heathen models of government as to Christian ones.

If, therefore, we should desire in this or that respect modifications of a constitution formed by such men, I earnestly hope we may still be credited with some love for our country—with some desire to uphold her constitution and laws. H. C. Randall.

Pomfret, Conn., March 21st, 1879.

NEW BOOKS.

The Evangelical Church. A Series of Discourses by Ministers of Different Denominations, Illustrating the Spiritual Unity of the Church of Christ. Edited by the Rev. Henry Tullidge, D.D., Author of "The Triumphs of the Bible." [New York: Thomas Whittaker. 1879.] 8vo, cloth, pp. 749. Price $2.50.

The editor in his preface explains how this volume came to be published. He has been for the past two years "engaged in the performance of pastoral duties in the city of San Jose, Costa Rica, to a congregation gathered from different Protestant denominations. While there he met with several volumes of recent sermons which had been used in the course of "lay service." The idea occurred to him that they presented valuable materials for the illustration of the true idea of Christian unity. Therefore, he has selected from those volumes a collection of discourses, and added to them an introduction of nearly fifty pages, setting forth his ideas concerning the Church.

Of the sermons themselves very little need be said. They are well chosen, and they represent some of the most famous modern preachers, and nearly all of the bodies of what are called evangelical preachers. The Church of England speaks through such men as Canon Melville, Garbett, Dean Mansel, and Bishop Wilberforce. The Presbyterians are honored by the selection of sermons by Dr. Caird, Dr. Arnot, Dr. Rainy, and the Rev. John Ker. The Congregational body by their Dr. Binney, Dr. Reynolds, the Rev. Mr. Dale, and the Rev. Dr. J. Pye Smith. The Baptists by the Rev. Alexander Maclaren and Dr. Brock, and the Wesleyan Methodists by the Rev. W. M. Punshon.

The editor states that the idea underlying this volume is pretty much the same as that which "recently had so wonderful an expression in the meetings of the Evangelical Alliance in the city of New York." Carrying out this analogy, and regarding each sermon as a sort of delegate, the composition of the volume becomes very suggestive. There are in all fifty-four sermons; of these the Church of England has twenty-one, thus leading all the rest of the evangelical world. Next come the Presbyterians, numbering fifteen; the Congregationalists have eleven, the Baptists four, the German Lutherans one, and the Methodists the surprisingly small number of one also. If we classify these sermons according to authors, the preponderance is yet greater in favor of the Church of England, while the Baptists fall from four to two.

But if the volume was designed to serve as an outward sign of the unity which knits all evangelical bodies in alliance, a silent meeting of the various Christian denominations, it is somewhat surprising that, out of the sixty or more branches that consider themselves and are considered to be evangelical, we find only six represented here. The number of excluded representatives is very suggestive. It is possible that the admission of them all would have swelled the volume to an uncomfortable size, and it might have rendered it less worthy than it is. We believe that the real Evangelical Alliance of which this book is a type became somewhat unwieldly.

We have been led into this kind of remark, not from a wish to make light of the volume itself, but by way of indirect criticism of the position taken by the editor in his introduction. The sermons are excellent. And although they were originally preached by Christians of different names, there are few, if any, which we cannot heartily commend. They are substantially in agreement with each other and with the Gospel of our Lord Jesus Christ. The teaching of any one of them is, in our judgment, more sound than that of the editor, given in the introduction. We should have found nothing to condemn, but much to commend, had he been content to let the sermons speak for themselves. But instead of a modest preface, he assumes himself the function of a preacher and gives us a very poor discourse of his own. He asserts that the theory of the transmission of spiritual authority through an apostolic succession tends to an ignoring "of the spiritual presence of the Lord Jesus"; he takes it for granted that popery is the great antichrist of Scripture, and asserts that the pope is "the man of sin." He evidently believes in no Church except one invisible, and yet he laments the evils of outward division, and, strangely enough, he advises Protestants to copy "the union, the discipline," and the organized plan of effort which render Romanism, that is, antichrist, so formidable a foe. And so he runs on for nearly fifty pages, driven hither and thither by his own eloquence, but seldom, if ever, aiming for a point which is of any practical importance.

The unity of the Church is a subject which very few are competent to discuss wisely or profitably. We are certain that the editor has not succeeded in doing it, and that no one will be any the wiser for all his rolling rhetoric. We thank the publishers for bringing to the knowledge of the public and placing within their reach a volume remarkably rich in examples of pulpit wisdom and truly catholic in its scope and spirit. We doubt if a better collection of sermons was ever published.

Practical Theology. A Manual for Theological Students. By Prof. J. J. Van Oosterzee, D.D., Author of "Christian Dogmatics," "Theology of the New Testament," etc. Translated and Adapted to the Use of English Readers by Maurice J. Evans, B.A., Joint Translator of Van Oosterzee's "Christian Dogmatics." [New York: Charles Scribner's Sons.] 8vo, cl th, pp. 620.

Those who are familiar with the professor's great work on "Christian Dogmatics," and have admired its method and wide range of scholarship, can appreciate the probable value of this supplementary work, for the manner of treatment is the same in both. We have here the substance of the author's lectures delivered to the theological students at the University of Utrecht. It is evident to any one comparing the two that, although this treatise on homiletics comes, in the order of time, considerably later than his Dogmatics, having been published only last year, nevertheless, as he says in his preface, his "theological and ecclesiastical standpoint has remained, and still remains, the same." That standpoint is not altogether our own. Yet we have been surprised to find how generally his principles and ideas are in substantial agreement with those of the Church. The author represents the best side of continental conservative Protestantism. His final authority is not the teaching of the reformers, but that of Christ and the Apostles, as declared in the New Testament and confirmed and interpreted by the practice of the early Christians.

He has given a remarkably full and well rounded statement of what the practical work of the Church involves. He explains the ground of the ministry, showing that it is an institution of the Lord of the Church himself, and that it exists by "regular continuation." He devotes considerable space to the history and literature of homiletics and the character of sermons, to the nature and aim of liturgies, to the importance, condition, and requirements of catechetics; and to "poimenics," that is, pastoral care and oversight.

On all these topics there is an abundance of wise and thoughtful counsel. The translator states that he has, in accordance with the author's wish, supplemented the historic portion of the work "with such brief notices of our leading Anglo-Saxon preachers, Christian poets, and catechists as seemed necessary to furnish the connecting link in English Church history between the movements of the reformation age and those of our own day, and to make evident the unbroken continuity of the Church's life amidst the constant variation of outward forms."

But unfortunately these notices are very meagre. They are, for the most part, restricted to dissenters. Scores of the leading theologians and preachers of the English Church are ignored, and we have, instead, the mention of names that have exerted but little influence on the world of religious thought. For this defect Professor Oosterzee should not be held responsible. He confined his attention chiefly to primitive and continental writers. The translator has pretended to enlarge the scope of the original work. But his additions are of small significance. His rendering is, however, smooth and idiomatic. It is only in his effort to enlarge that he has shown himself either injudicious or incompetent.

Of the work as a whole we can speak in high terms. No one can read it without finding that it is filled with varied and important truths. It is truly scientific, for every point of suggested practice is based upon some principle. The principle may not, in every case, embody all that some would desire, yet, at the same time, it is nearer perfection than could have been expected.

A New, Easy, and Complete Hebrew Course. Containing a Hebrew Grammar, with copious Hebrew and English Exercises, strictly graduated; also a Hebrew-English and an English-Hebrew Lexicon. By the Rev. T. Bowman, M.A., Clifton, Bristol. In Two Parts. Part I. Regular Verbs, etc. [Edinburgh: T. & T. Clark, 38 George street. 1879.] Only 208 pages, octavo.

This is what used to be called, in old times, an accidence, *i. e.*, a volume which dealt (to speak theologically) with the *accidents* of a thing, and did not enter into its *substance*—its inner character or philosophy. It is all that it pretends to be, which is a good deal to say for anything, be it man, woman, or book. It is designed to teach Hebrew, as we teach languages of any sort, to *children*. And this is what is very much wanted. The fashion of too many grammars is to teach too much about a language; and this frightens and discourages. We can never forget how a teacher treated us, when, at eight years of age, we were called to undertake the old Latin grammar of Adams. He was a fine scholar afterward till he died a college-professor; and he told us he would mark with his pen what we were to commit to memory. Why, he marked up full half the book, and our poor little heart sunk into what John Bunyan would have called the slough of despond. Fortunately, he was a man of observation. He saw he had made a mistake, and moderated his tariff materially, so that we got on with comfort and hope. Now, Mr. Bowman does not mean to ask of a beginner more than a beginner can easily accomplish, and he ought to succeed. He declares that he *has* succeeded, and we cordially believe him. He says, too, he is a self-taught Hebraeist. Then he well knows the *pontes asinorum* and how to make pontoon-bridges for them. We doubt not that six years' experience (and he says he has been trying his plan for that period of time) has encouraged him, and we bid him "God speed," *con amore Christians*. Anything, *anything*, to cheer a student onward in attaining a knowledge of the original languages of the Bible, for we are, as the phrase goes, "tired to death" of hearing men say they intend to be God's embassadors, when they do not understand the languages in which their embassage is conveyed.

Dante. An Essay. By R. W. Church, M.A, D.C.L., Dean of St. Paul's, and Honorary Fellow of Oriel College, Oxford. To which is added a Translation of "De Monarchia." By F. E. Church. [London and New York: Macmillan & Co. 1878.] Cloth, pp. 308. Price $1.75.

Everything that comes from Dean Church's pen is worth reading. This essay on Dante was written and published several years ago. But, although it is now republished with scarcely any change, it gives about as clear an idea of the great poet's life and writings as can be gained from the more recent literature on the subject. He shows how Dante reflects both the political and religious character of his times. This translation of the "De Monarchia," it is asserted, is the first that has ever appeared in English. The publication of it will enable the world at large to see how the claims of Rome to temporal power were regarded by the father of Italian poetry. His arguments against that papal assumption, which are unanswerable, read strangely in the light of subsequent history. His manly protests and fearless rebukes have since become fulfilled prophecy. He claims that the Roman empire was destined and designed to have a continuous life. And so far as its laws are concerned, this is coming to be recognized as a fact. And this has been taken as a key for unlocking one of the deepest mysteries in the predictions of the Prophet Daniel.

Words for the Faithful. By the Rev. Chas. F. Hoffman. [New York: The American Church Press Co.]

This little volume contains the collects for the Sundays and principal holy-days of the Christian year, with a list of appropriate readings in Holy Scripture for every morning and evening. In some of its features it is quite original.

Hume. By Professor Huxley. [New York: Harper & Brothers. 1879.] 12mo, cloth, pp. 206. Price 75 cents.

It is unfortunate, we think, that Professor Huxley, in preparing this volume for the series on "English Men of Letters," has thought fit to devote nearly all his attention to a discussion of Hume's philosophy. The portion relating to his life covers only about forty pages; and it was evidently written hastily and without much enthusiasm. But Hume's scepticism pleases him. He therefore goes into a comparatively full analysis of his metaphysical and theological teachings, and gives us, besides, some of his own ideas on these subjects. We regret that the biographer so completely forgot his business, and that he presumed to take up one for which he was manifestly incompetent. A thorough discussion of Hume's system requires, in the first place, some logical acumen, and secondly, a thorough knowledge of the history of modern philosophy, beginning with Descartes. His religious views were the outgrowth of his peculiar metaphysical principles; and they, in turn, were deduced from the speculations of Locke. His philosophy, therefore, was but a part of a greater system, and those who study it by itself will get only a superficial view of its character and meaning. Professor Huxley may be an authority in the facts of natural science; but no one, we think, will care to claim for him greatness in the field of metaphysics or mental philosophy.

He might have produced an interesting biography of Hume as a man. But in attempting an explanation of his opinions on miracles, and the doctrine of immortality, and mental operations, and theism, he has gone beyond his natural province.

Civilization and Barbarism. Illustrated by Especial Reference to Metacomet and the Extinction of his Race. By Frederick Freeman. [Cambridge: The Riverside Press. Printed for the Author.] 8vo, cloth. pp. 158.

If anything is needed to humble our pride as a nation, the history given in these pages ought to do it. The author, not in any sentimental spirit, but in an honest, manly way, has recounted the wrongs which the Indians have endured at the hands of white men. He confines himself principally to New England, and to the treatment which the red man received from the Puritans. His statements are fortified by historical references. And it is a fearful record. A careful study of Mr. Freeman's facts will enable any one to see why it is that while the settlers in Canada have lived in peace with the Indian tribes there, we have been in almost perpetual conflict with them, and have expended, as the author says, $500,000,000 in fighting them. This part of the early annals of our country we can least afford to overlook or forget. This chapter of our national history will convince us that our treatment of the Indians requires atonement.

We hope that Mr. Freeman's book will have a wide circulation. It is written for the most part in calm temper, yet with befitting earnestness. And it must be remembered that, when he praises the aborigines for their kindness and simplicity of heart, and their readiness to help the whites, he is speaking of them as they were when our ancestors first came in contact with them.

The Permanent and the Variable Characteristics of the Prayer Book: A Sermon preached at the Anniversary of the Bishop White Prayer-book Society in St. Stephen's Church, Philadelphia, by the Rev. William R. Huntington, D.D. [Philadelphia: Press of Henry B. Ashmead.]

There is much in Dr. Huntington's sermon to commend, much that is true; and the truth is presented to us in a fresh, vigorous style. The following words furnish the key-note to the whole discourse: "Just because the world is so full of variableness, our hearts' affections fasten with the tighter grip upon anything that seems to have the guarantees of permanence. The Book of Common Prayer appeals to us on this score, precisely as the Bible, in its larger measure, does; it is the book of many generations, not of one, and there is 'the hiding of its power.' We have received the Prayer Book from the generations that are gone; we purpose handing it on when 'another generation cometh'; we hold it for the use and blessing of the generation that now is."

English Synonymes Explained in Alphabetical Order. With Copious Illustrations and Examples Drawn from the Best Writers, to which is now added an Index to the Words. By George Crabbe A.M New Edition, with Additions and Corrections. [New York: Harper & Brothers. 1879.] 8vo, cloth, pp. 856.

This work is already so well known that no fresh discussion of its character and merits is needed. Since it first appeared many other volumes on the same subject have been prepared and published, but none of them, we think, is better than this. Few are as good. One special advantage in this work is that the author, in discriminating between the meanings of synonymous words, starts with derivations, that is, begins with the root. The index which is now added will increase the practical value of the book and make it much more convenient.

Journal of the Eleventh Annual Convention of the Diocese of Albany.

A handsomely-printed volume of over 200 pages, full of statistical information. In arrangement and general make-up the Albany Journal is a model publication.

New Music.—H. S. Mackie, of Rochester, sends us two bright songs by Fr. Kenyon Jones: 1, "Beside the Genesee" (solo and quartette), in E flat, the solo having a fair *mezzo soprano* or *baritone* range; and 2, "My poor heart is so lonely" (solo and quartette), in G.

From F. A. North & Co., 1208 Chestnut street, Philadelphia, we have the following: 1. "Selections from the Creation," arranged for cabinet organ, by Louis Meyer; 2. "Gavotte Allemande," by A. Seibel; 3. "Morning Song," by Loeschhorn, a charming piece for young pianists; 4. "The Open Diapason March," by Louis Meyer; 5. "The Old House at Home," solo and chorus, by Louis Meyer.

LITERATURE.

An introductory essay on "The Philosophy of History" has been promised by Dean Stanley for the fifth volume of "The Hundred Greatest Men," now being published by Messrs. Sampson, Low & Co.

The song of a large number of birds has been reduced to musical notations and published in part, with a paper on "Animal Music, its Nature and Origin," in the *American Naturalist* for April. Xenos Clark is the essayist. The publishers of the magazine, McCalla & Stavely, of Philadelphia, issue the complete music in regular sheet form. Mr. Clark is getting together the scattered data on this interesting subject, not confining himself to birds, but seeking to include, as well, the singing beasts, like the agile gibbon ape and others.

Robert Carter & Brothers have published a volume by the Rev. William W. Newton, of Boston, under the title of "The Wicket Gate; or, Sermons to Children." The sermons are interesting and in good taste. They are almost perfectly free from the faults and blemishes so often found in books of this kind. Anecdotes and striking illustrations are kept subordinate to the higher purpose of instruction. The process of making things simple does not lead to irreverence and unbecoming familiarity. On the other hand, neither is the mere sermonizing tone indulged in to the exclusion of what might otherwise become a living contact between the preacher and his young hearers. The author has, we

would say, hit a happy mean between aiming too low and too high. In short, he is natural and sensible in his method, and the matter is worth listening to and remembering.

Among the recent publications of G. P. Putnam's Sons is one entitled "A Popular Treatise on the Currency Question, written from a Southern Point of View," by Robert W. Hughes, United States Judge of the Eastern District of Virginia. The author, once an editor of the *Richmond Examiner*, has written quite clearly and forcibly against the policy of inflation. His special purpose has been to combat the idea that the producing regions of our country would be benefited by a redundant paper currency. Though Judge Hughes lays no claim to originality, he deserves great credit for having brought the question, and the principles underlying it, within the comprehension of the average mind. It does not require that one should be a banker in order that he should understand what the writer says. The subject is complicated enough at best, and a thoroughly scientific treatise on it is bewildering to ordinary people. But the author of this treatise has avoided all chance for misunderstanding by using plain terms and familiar illustrations.

The first volume of Mr. Gladstone's "Gleanings of Past Years," reaching from 1843 to 1878, has been published by Charles Scribner's Sons. The author has gathered out from his occasional productions published during the last thirty-six years, some of which, it is to be presumed, he deemed of most general value—omitting those of a controversial nature, and classical essays—and has offered them to the public in book form. Mr. Gladstone is a recognized master in this field of literature, and his occasional productions generally evince as much care and research as the more formal works of other men. The contents of the present volume embrace the address delivered at Manchester in 1862 on the death of the Prince Consort; Reviews on each of the three volumes of "Martin's Biography"; "The Country Franchise, and Mr. Lowe Thereon," reprinted from the *Nineteenth Century;* "Last Words on the Country Franchise," and "Kin beyond the Sea," from the same periodical. It will be seen at once that the volume must be rich and attractive. It shows, it is true, here and there marks of the politician. Mr. Gladstone would seem hardly consistent were it not so. At the same time there is a certain charm and force in his style which compels interest in whatsoever he says. Price $2.00.

In "Health and How to Promote It," published by D. Appleton & Co., and written by Richard McSherry, M. D., professor of the practice of medicine in the University of Maryland, the author prescribes some of the more important means of preserving health and preventing disease. We are glad to see that he recognizes a connection between good health and morals. Hygiene is a part of religion. Dr. McSherry divides life into four parts, infancy and childhood, youth, manhood, and declining age, and discusses the dangers and duties peculiar to each of these periods. He then passes on to his general topic, and shows the importance of pure air and water, the necessity of suitable clothing and wholesome food, and of a strict observance in everything of the laws which concern man's physical well-being. He devotes a whole chapter to alcohol, and another to the use of tobacco. He quotes frequently from standard authorities on the subject under review. The work seems to us unusually sensible and practical. The author bases nearly all his theories on induction, and seldom lays down a principle without giving also the reason for it. Therefore, his advice is of the kind which would naturally commend itself. Hence, the book apparently has not only the virtue of showing what the laws of health are, but also the ability to get them executed. Price $1.25.

The Correct Use Of The Voice.

Clearly demonstrated in "The Voice as an Instrument," by A. A. Pattou. Cloth, 60 pages, 50 cents. Edward Schuberth & Co., No. 23 Union Square, New York.

See The Churchman *of April 5th, containing an Editorial on the above work by the Rev. Wm. J. R. Taylor in the* Christian Intelligencer *of June 13th, 1878.*

HEROES OF THE MISSION FIELD.

BY THE BISHOP OF OSSORY.

12mo, cloth .....Price $1.25.

This is a book of genuine interest and value, and is pervaded by a literary and historical atmosphere which renders the story of the great missionaries charming

THE CHURCHMAN'S HAND-BOOK.

a Practical Guide on the Rights and Duties of Rectors Wardens, Vestrymen, etc. By Thos. Richey, D.D Fourth edition, 16mo, cloth.....Price $1.00

"A book which should be in the hands of every rector, warden, and vestryman in the land."

LIFE LESSONS

from the Book of Proverbs. By Bishop Perry. A new and cheaper edition, 12mo, cloth .....Price $1.50.

"Especially bright in happy illustrations from history and literature."—*The Church Journal.*

HINTS TO WORSHIPPERS.

On Card ..... Price per Dozen, 36 cents.

*** *Books for Easter Festivals, Easter Cards, etc., to be had in great variety at moderate prices. Mail orders carefully and promptly attended to.*

THOS. WHITTAKER,

2 and 3 Bible House, New York.

The Syriac Testament.

Translated by DR. MURDOCH, $2.50.

Bel-Marjory. A Tale. Meade	$1.50
Jean Lindsay. Brodie	1.25
Jesus of Nazareth. Patton	1.25
Life of the Rev. W. Pennefather. 8vo	2.50
Our Life Day. Saphir	1.00
The Wicket Gate. Newton	1.25
Butler's Ancient Philosophy. 2 vols	2.50
Butler's Sermons. 2 vols	2.50
The Six Days of Creation. Lewis	1.50
The King in His Beauty. Newton	1.25
Tessa Wadsworth's Discipline	1.50
President Edwards' Works. 4 vols., 8vo	6.00
Henry's Commentary. 5 vo.s., 4to	15.00

Robert Carter & Brothers, 530 Broadway, N. Y.

Send for our Catalogue of New S. S. Library Books.

Easter Lilies, for Easter Holy-days.

RESURGIT:

Hymns and Songs of the Resurrection.

Collected and Edited with notes by Frank Foxcroft, of the editorial staff of the *Boston Journal*, with an introduction by the Rev. Andrew P. Peabody, D.D. Richly bound in cloth, gilt top, $2.00.

Religious feeling and poetic beauty constitute the standard which the editor has sought to apply in making this collection. It contains nearly two hundred pieces, extending over fifteen centuries of sacred song, and representing the poets of eight distinct nationalities, with Historical Notes concerning the Hymns, and Biographical Sketches of the authors, with exhaustive indexes of the Latin Hymns, First Lines, Authors, and Translators.

"A very comprehensive collection, gathered with fine intelligence and exhaustive industry."—*Publishers Weekly.*

"The paper is good and the type and press work are perfect."—*N. Y. Evening Post.*

"A beautiful and appropriate book for an Easter gift."—*Boston Advertiser.*

"An interesting addition to the shelf of religious poetry."—*Christian Union.*

"Without a rival in its field for the approbation of Christian readers."—*Hartford Post.*

"The value of the work is enhanced by the careful editing and the prefatory notes to each hymn."—*Boston Traveller.*

Sold by all Booksellers, and sent by mail, post-paid, on receipt of price. Catalogues mailed free.

LEE & SHEPARD,

PUBLISHERS, BOSTON.

CHEAPEST BOOK-STORE IN THE WORLD.

175,672 NEW and OLD Standard WORKS in Every Department of Literature. Almost given away. Mammoth Catalogue free. Books bought.

LEGGAT BROS.,

3 BEEKMAN STREET, Opp. Post-office, NEW YORK.

THE BAMPTON LECTURE FOR 1878.

Zechariah and His Prophecies;

ESPECIALLY THE MESSIANIC, CONSIDERED IN RELATION TO MODERN CRITICISM.

With a critically-revised Translation of the original Hebrew, and a Critical and Grammatical Commentary on the entire Book.

By the Rev. C. H. H. WRIGHT, B.D., M.A., Ph.D., Incumbent of St. Mary's, Belfast.

Small 8vo, cloth, 688 pages. ..... $4.50.

SERMONS.

By the Rt. Rev. WILLIAM B. STEVENS, D.D., Bishop of Pennsylvania.

12mo. 25 Sermons.....$1.75.

"There is always room for another [volume of sermons] that comes holding forth the Word of Life in its simplicity and power. . . . Much to establish and comfort, as well as to persuade and convince, will be found in these excellent discourses."—*New York Observer.*

"They will enhance a reputation already very distinguished."—*Philadelphia North American.*

"These discourses are very practical, and, apart from their doctrinal merit, are extremely well written; but then Bishop Stevens has long ranked high as a perfect master of composition."—*Philadelphia Press.*

"These sermons are pervaded with a spirit of devoutness, consecration, and trust which must make them acceptable to Christians of all evangelical communions: they have a practical character, which shows that Bishop Stevens feels that religion is a matter of life as well as of faith and worship."—*Evening Express.*

THE ONE-DOLLAR EDITION OF THE

HYMNAL and CANTICLES,

WITH MUSIC.

BY GOODRICH AND GILBERT,

Is now ready, to meet the demand for a superior musical Hymnal at a low price.

Five or more copies for a church will be supplied at 75 cents per copy.

*** *Sent by mail, post-paid, on receipt of* $1.00.

Any of our publications sent by mail, postage paid, on receipt of price.

E. P. DUTTON & CO.,

PUBLISHERS,

713 Broadway, New York.

THE BEST MUSIC BOOKS!

THE CHURCH OFFERING, By L. O. Emerson ($1.38, or $12 per dozen), has the best arranged and largest collection of Music for **Episcopal Choirs** ever published. 6 Venites, 19 Gloria Patris, 23 Gloorias, etc., all in Anthem form, besides a large variety of Chants, and Anthems for Christmas, **EASTER,** and other Festivals. Although prepared expressly for the **Episcopal Service,** the large number of fine Anthems renders it one of the best Anthem books for all Choirs.

EASTER MUSIC

EASTER CAROLS! EASTER ANTHEMS!

Send for Lists.

CANTATAS FOR SCHOOLS AND SEMINARIES. Among many good ones may be mentioned **Maude Irving** (75 cents); **Lesson in Charity** (60 cents); **Guardian Angel** (50 cents); **Coronation** (60 cents); **Culprit Fay** ($1.00), and **Fairy Bridal** (50 cents).

The present number of the Weekly Musical Record is full of **Easter Music.** Send 6 cts. for it.

RICHARDSON'S NEW METHOD FOR THE PIANOFORTE ($3.25) is the most popular ever issued, as proved positively by the sale of *hundreds of thousands of copies.* Examine it.

Any Book mailed for Retail Price.

OLIVER DITSON & CO., Boston.

C. H. DITSON & CO., 843 Broadway New York. | J. E. DITSON & CO., 922 Chestnut St., Phila.

THE DUTY OF CONSTANT COMMUNION,

A Sermon by the

REV. JOHN WESLEY, A.M.,

Rector of Christ Church, Savannah, 1736-7, afterwards the Founder of Methodism.

With Notes, Historical and Biographical, by the editor the Rev. SAMUEL BENEDICT, D.D.

In Tract Form, 24 pages, Price, postpaid.	10 Cents.
One Dozen, postpaid,	75 Cents.
One Hundred, postpaid, .	$5.00.

M. H. MALLORY & CO.,

47 Lafayette Place, New York.

CALENDAR FOR APRIL.

6. The Sunday next before Easter.
7. Monday before Easter.
8. Tuesday before Easter.
9. Wednesday before Easter.
10. Thursday before Easter.
11. GOOD FRIDAY. Fast.
12. Easter Even.
13. EASTER-DAY.
14. Monday in Easter Week.
15. Tuesday in Easter Week.
18. Friday. Fast.
20. First Sunday after Easter.
25. St. Mark. Fast.
27. Second Sunday after Easter.

EASTER EVEN.

BY CAROLINE MAY.

"Grant, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave and gate of death we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son, Jesus Christ our Lord. Amen."—*Collect.*

Sad night when Jesus buried lay
Within the cold, dark tomb;
When angels left their cloudless day
To watch His shrouded gloom,
And wait the morn that should proclaim
His conquest over death and shame.

Oh, hallowed grave that held our Lord,
Whose loving heart had been
Pierced with the cruel spear and sword,
Broken and bruised for sin!
O happy angels, to keep guard
O'er the dear form so sorely scarred!

Beloved Lord, it was for us
That Thou didst yield Thy breath;
Thy sacred body stricken thus,
Yea, even unto death;
For us Thy cup did overflow
With sorrow like none other woe.

Baptize us, then, in that pure flood
That flowed from Calvary,
For only washing in Thy blood
Can make us like to Thee.
Bury our lives in thine, O Christ,
Whose life for ours was sacrificed.

Then shall the grave and gate of death
Heaven's golden door appear;
And with new life's immortal breath,
What joy to see and hear
Our risen Saviour bid us rise
To the glad glory of the skies!

AN EASTER MEDITATION.

BY MARION COUTHOUY.

How dark, how deadly still, is the hour before the dawning—cold and calm as death! The moon, that all through the night trod her lonely path of splendor between the stars, has sunk now to her rest behind the hills, and the darkness after moonlight is like a deep silence after quiet music. The dew lies cold and death-like on the grassy slopes—its drops not yet kindled into jewels by the sunshine of morning. Not even the first tremulous glimmer of light is seen in the east; not yet has the first cock-crow sounded; all is dimness and silence—the dimness of oblivion, the silence of death! The hills and trees are as shapeless and ghastly shadows; the gray rock of the sepulchre shines faintly in the gloom, and the armed men who watch beside it form, in their marble quietude, only another part of the breathless stillness and unearthly calm. And within the sepulchre, beyond the great sealed stone, lies the Form, tranquil, holy, beautiful, beloved! Did it light up the very depths of the tomb, or was its sacred beauty guarded and consecrated by a clinging, unbroken darkness? Oh, the awful wonder and majesty of that death! Here was the prophecy fulfilled—"Thou hast laid Me in the lowest pit, in a place of darkness, and in the deep." There lay the Lord of life, in fixed and moveless rest; and the angels wondered!

Slowly a faint, gray twilight stole over the face of the earth; the mystery of dawn began. The breezes moved, sending forth dewy odors; the leaves stirred; the first cock-crow sounded, weird and startling in the silence—then another—another. What light is this? What comes upon the earth? Hark! the distant rumble—the roar—the crash! The earthquake—the earthquake! Once more, as at that terrible ninth hour, the "powers of the heaven are shaken." The guards rise up to flee, but a great light shines before them. Who comes so swiftly and silently, clothed in the awful glories of heaven? Why, O God, hast Thou sent Thy messenger, whose "countenance is like lightning, and his raiment white as snow"? The light of his presence is like a fiery radiance from east to west; "for fear of him the keepers do shake, and become as dead men"; upon the majesty of his eyes and brow can no man gaze, for God is with him! He passes between the prostrate forms, toward the great stone, which rolls back shuddering at his touch! What now comes to pass there is no human eye to see; the soldiers are stricken to the earth; the angels alone attend, and the everlasting hills stand watching. And the King arises and comes forth.

"Behold the Man!" The darkness veils His form; His face, fronting the pallid east, gleams forth in unearthly glory—"the bright and morning star." "God of God, Light of Light, Very God of Very God." Perhaps if any man had looked upon Him at the first moment of His up-rising, that man would have been smitten with death, unable to behold the face of the living God. But there was none to look upon Him; if He conferred with any, it was only with the angels sent by the Father. And He left them, and walked forth alone; "the Lord God walked in the garden in the cool of the day"; the Lord of Light awaited the sunrise. The soldiers, perhaps, regained strength, and fled, thus purifying the spot of any evil presence. The angels watched within the tomb; and afar off those loving women rose up and came forth to their sorrowful ministry—came forth, not knowing the joy that awaited them: a joy that should never pass away.

So, in darkness and solitude, was won the great, the eternal victory. The reign of death was over; henceforth forever they who belong to Him, when they speak of death, mean *life*. Now we know that we shall rise from the grave, and so in peace and submission we yield up our breath for a little while. Now we know that we shall rise *in the body*, for He showed to His disciples, after He rose, the very wounds "with which He was wounded in the house of His friends." He bore those wounds with Him, and will bear them forever, that we may see them when we see Him, and love Him the more for their sake. Now we know that our own dead shall rise; that they shall look into our faces with the same dear eyes that we have loved so long, that they will take us by the hand with the old tender clasp, and speak to us in the same familiar voice. There will be no change save the glorious change of perfect beauty and purity. There will be no end of love and no more death. And so, in peace and submission, we yield them to Him for a little while, that He may guard them for us; they shall not return to us, but they will not forget us; and behold, in a short time, after a brief struggle with life's pain, a sleep will fall upon us, and in the awakening we shall see them again. Then shall come the fulfilment of the prophecy, "Thy dead men shall live; together with My dead body shall they arise. Awake and sing, ye that dwell in dust!" (Isaiah xxvi.)

Let us wait in peace. The day is coming when "the dead shall be raised incorruptible"; and "when Christ, who is our life, shall appear, then shall we also appear with Him in glory." He shall appear! "Thine eyes shall see the King in His beauty." "We shall see Him as He is!" Joy more than all joy, bliss beyond bliss, love endless and unutterable. Christ the beloved, in whom all loves live. We shall see Him as He is.

Truly "there has sprung up a light for the righteous, and joyful gladness for such as are true-hearted." There is no more darkness; there is no more death; the Sun of Righteousness has arisen forever.

EASTER MORNING.

BY M. A. LOGAN.

Day dawned; the sun that sought a midnight veil
To hide him from his Maker's dying woe,
Now ventured forth the risen Lord to hail,
Through rosy eastern gates emerging slow.

With spices laden, bearing rich perfume,
On that first Easter morn three women came,
With sorrowing hearts, toward the Saviour's tomb:
And two were Mary called, thrice hallowed name.

They traced the garden walks with mournful tread,
Discoursing on the Crucifixion-day;
Then, suddenly, one to the others said,
"Who now shall roll for us the stone away?"

Unwilling yet their footsteps to retrace
They sought the spot where their dear Master lay;
And when they gazed upon His resting-place,
Lo, angel-hands had rolled the stone away!

A faithful pastor closed his study door,
His brow was written deep with lines of care;
For heavy on his soul the charge he bore,
A wayward flock, who, hearing, would not hear.

A widow knelt within her lonely cot,
Weeping, praying fervently, for one
Who with the evil men had cast his lot,
And he her sole delight, her only son.

Write on, true priest, that they may understand!
Still, mother, in thy closet kneel and pray!
While yet ye strive a more than angel's hand
Shall roll for you each heavy stone away.

And when the earth and sea shall yield their dead
Upon that last and awful Easter-day,
From every heart before His summons dread
The stones of unbelief shall roll away!

Woodville, Miss.

EASTER-DAY.

ST. MARK XVI. 1–8.

Verse 1. The Sabbath was Easter-even, the Jewish Sabbath, the closing day of the Paschal season. The Sabbath, closed at sunset. This does not conflict with St. Luke, who says that before the Sabbath they bought

the materials for embalming and rested on the Sabbath, according to the command. It may be easily reconciled by supposing that they began their work on Friday before the Sabbath, and completed it on the night of the Sabbath-day, or that, since it is evident that there were *two* companies of women, these two accounts may refer to the action of the different sets of women. The "sweet spices" were to be used for embalming. It is evident from the four Evangelists that the idea of embalming the body of the Lord was entertained by several of the disciples, and also they acted without mutual consultation. That which these women purposed had been already done (see St. John xix. 39) by Joseph of Arimathea and Nicodemus. Probably, too, the process needed repetition to make it complete.

Verse 2. There is an apparent difficulty here, since the other accounts say it was yet dark, and this that it was at the sun-rising. The difficulty is only in appearance, however, since St. Mark, giving the comprehensive and general account, mentions that it was "very early in the morning" (Mary Magdalene) and "at the sun rising" (the visit of the second company of women). The incidents are crowded together so as to appear as one. St. John's and St. Luke's accounts help to separate and disentangle these, but not entirely. The whole stress of the narrative is upon the evidences which met the witnesses at the tomb. The manner in which they came there, except generally to account for their coming, is of no importance.

Verse 3 gives one of those touches of verisimilitude which outweigh an hundred objections of mere criticism founded upon a lack of knowledge of explanatory facts. This is precisely what would have occurred to the real actors in such a business, and never would have been thought of in a fabricated story. It was a real difficulty, which their strong affection and grief had made them overlook till then. The stone at the mouth of a burial cavern would be of a size and weight not to be displaced except by the great and well-directed strength of several men; its purpose being to secure the remains from disturbance.

Verse 4. A forger or fabricator of a story would be here compelled to invent a reason, and as plausible a one as possible. St. Mark simply states the fact that they find the stone rolled away, because that was the fact. Its size was, it is implied, unusual. Two causes would account for this. Joseph of Arimathea and Nicodemus, who directed the entombment, were rich, and would take pains, for the sake of the Master, to make the sepulchre as secure as art could make it. The priestly party who went to Pilate to prevent a pretended resurrection had an interest to see that the sepulchre should not be entered. If this was not done by others, it would be done by them. In either case, the size of the closing stone at the door is fully accounted for. Perhaps love and hate combined to make the testimony to the miracle of Easter morning more convincing. St. Mark tells that Joseph placed the stone there; St. Matthew adds that the chief priests and Pharisees sealed it and set a watch. The actual accounts precisely coincide with what might be expected.

Verse 5. The sepulchre mentioned here was a cave cut in the rock. It is quite generally conceded by scholars that the present alleged site of the holy sepulchre is erroneous. (See Smith's Bible Dictionary, article Jerusalem, section 10, for a very able and exhaustive paper on the site of the holy sepulchre.) It was probably like a modern receiving tomb in a public cemetery, so that when the stone was rolled from the door it was easy to enter. "They saw a young man" (literally a youth) "sitting on the right side, clothed in a long, white garment." The accounts of the evangelists do not correspond, as any one can see by a moment's comparison. But the reason of this is, that there were undoubtedly several visits to the sepulchre by more than one company of women. These are partly condensed in the narratives so as to appear, by a cursory examination, as one. But this point is decisive, the visit when one angel appears is not the same as that when the angel of the Lord descends and rolls the stone from the door, nor as when the other company of women, as told by St. Luke, see the two angels. There could be no mistake on this point. The angel appears on the right side, the place of respect and honor. It is on the *right side* of the altar of incense that the angel appears to Zacharias. The fear of the women shows that they recognized his supernatural character.

Verse 6. The words of the angel are to be noted for their brevity and liveliness: first he bids them not to fear; he shows that he knows of the purpose of their visit, and explains, in the simplest and quickest way, what has taken place. The words, "Behold the place where they laid Him," doubtless refer to the spot within the sepulchre where the Lord's body had rested.

Verse 7. The message which these are ordered to bear to the disciples and to Peter is that the Lord would appear to them in Galilee. It is not certain whether this refers to the appearance mentioned in St. Matthew (xxviii. 16), or that in St. John (xxi.), or if those two are narratives of the same event. The fact of the resurrection is perhaps the most clearly attested of any event in the Lord's life mentioned in Scripture. The circumstances of the resurrection will always remain veiled in something of obscurity. It is necessary to distinguish between these two things. The special mention of St. Peter is not, as Meyer thinks, on account of his primacy, but because, while the other apostles had forsaken their Master, he had denied Him. This is a message of forgiveness and restoration. The point arises here, had St. Peter, as according to St. John's account, already visited the sepulchre? It seems difficult not to admit that he had. He, however, sees not the angel, only the grave-clothes lying. Mary Magdalene sees two angels, and immediately after the Lord himself. The events are very difficult to arrange, because so much is necessarily conjectural; but the least perplexing order is to suppose a visit, first of all, of Mary Magdalene to the tomb; that, finding it empty, she returns to tell the apostles; that the other company of women mentioned here by St. Mark arrive, receive the angelic message, and return home. Then St. John and St. Peter, with Mary Magdalene, revisit the sepulchre, and the events told by St. John take place.

Verse 8 distinguishes this visit from the others, because it says that they kept secret that which they had learned. "Neither said they anything to any man." Mary Magdalene, on the contrary, went at once and told the apostles.

This makes it almost necessary to separate the persons mentioned in verse first from those mentioned in verse second. The arrangment of the early visit was undoubtedly made by Mary of Magdala. It is not unlikely that a meeting was appointed for the women engaged in this tender office, to take place at early dawn. The event of the resurrection disturbs all this, and sends away each company on arriving; whereas, had no resurrection taken place, they would all (and it is possible that there were three sets of women) have gradually assembled at the tomb.

AN EASTER CAROL.

Hail, Day of Days!
Day of which prophets have spoken,
Day on which death's night is broken,
Welcome to Thy healing rays!
Hail, Day of Light, Day of Days!

Hail, Day of Days!
Sun of Peace, radiant and glorious,
Rising o'er darkness victorious,
Shine on our sin-clouded ways!
Hail, Day of Light, Day of Days!

Hail, Day of Days!
Hoping and trusting, believing,
Unto the dust no more cleaving,
Into the tomb do we gaze—
Hail, Day of Light, Day of Days!

Hail, Day of Days!
He is not here—He is risen,
Bursting the bonds of death's prison,
Freeing our hearts in His praise—
Hail, Day of Light, Day of Days!

Hail, Day of Days!
Born in the dew of Thy morning,
Hope is the soul's life adorning,
E'en while the body decays—
Hail, Day of Light, Day of Days!

Hail, Day of Days!
Now to the Father in heaven,
Son, and the Spirit be given;
As from the earliest days,
Evermore, evermore, praise!

NOTE.—The above is an attempt to write an Easter Carol to the beautiful and familiar music of the Christmas Carol, "Wonderful Night." It is published in the belief that others may love the same stirring melody; and that Sunday-schools may be saved learning new music when "the old is better." H. H. W.

Christ Church Rectory, Riverton, N. J.

*THE RESURRECTION.**

BY THE REV. J. I. MOMBERT, D.D

St. Matthew xxviii. 1-15; St. Mark xvi. 1-18; St. Luke xxiv. 1-49; St. John xx. 1-23; I. Corinthians xv. 5.

The foregoing passages comprise the evangelical record of our Lord's resurrection, and the events connected with it as far as they pertain to Easter-day. As in consequence of the independent accounts we possess, which, while they mutually complement each other, do not adhere to the same chronological order, there arises often a confusing and bewildering embarrassment utterly unwarranted by the integrity and credibility of the record, the following summary of events may serve the purpose of a more lucid grasp of the momentous theme. It is proper to add that this brief harmony is simply one of a great many, and does not in any way pretend to displace, still less to discredit, others; based on diligent research and conscientious examination of the record, and the valuable labor of many learned and judicious writers, it only claims a respectful consideration at the hands of biblical students and Christians in general.

* Copyrighted.

Summary.

The Resurrection took place about dawn of Sunday, 17th Nisan (9th April), A. D. 30 (Matthew xxviii. 2–4); it began with an earthquake. An angel, rolling away the stone from the sepulchre and sitting upon it, terrified the soldiers (Matthew xxviii. 1; Mark xvi. 1). Mary Magdalene, with other holy women, arrive to embalm the body of our Lord.

The surprise of Mary Magdalene at the displacement of the stone (Luke xxiv. 1), and her hasty departure to tell Peter and John (John xx. 1, 2). The other women, remaining in the sepulchre, hear the angelic message, and obey its bidding (Mark xvi. 2–8; Luke xxiv. 2–8; Matthew xxviii. 5–8).

Peter and John, followed by Mary Magdalene, now arrive; they inspect the sepulchre; John believes; they withdraw (John xx. 3–10; Luke xxiv. 12–24).

Mary Magdalene remains, disconsolate; she sees the Lord, and receives His message for the disciples (John xx. 11–18).

Meanwhile, the account of the other women is discredited by the disciples. The account of the soldiers, and the consequent rumor set afloat by the priests, etc. (Matthew xxviii. 9, 10; Mark xvi. 9–11; Matthew xxviii. 11–15).

The journey to Emmaus. Jesus joins the two disciples, converses with them, and is recognized by them at the evening meal. Time, the early afternoon and evening (Luke xxiv. 13–32; Mark xvi. 12).

On their return to Jerusalem they learn from the apostles and others that the Lord had appeared to Simon (Mark xvi. 13, 14; Luke xxiv. 34, 35; I. Cor. xv. 5).

In the midst of their discussion, Jesus appears among them, etc. (Luke xxiv. 36–48; John xx. 19–23).*

The beams of the paschal moon were yet silvering the city and fields when the company of holy women, among whom Mary Magdalene, Mary the wife of Cleopas, Joanna, and Salome were prominent, started on the sad errand, prompted by reverential regard, to anoint with the spices and ointment they had bought on Friday the sacred body of the Lord. Whether all were to take part in that act of love and tender duty we cannot tell; that it was the primary object of their visit we cannot doubt. The exact hour when they left the city or reached the garden-tomb cannot be determined, but we know that they were there "very early," "when it was yet dark," "as it began to dawn," "at the rising of the sun." The last expression does not denote necessarily the actual appearance of the sun above the horizon, but the period of sunrise in a general way. Any one familiar with the phenomenon, especially in mountain regions or at sea, will understand the perfect consistency of these seemingly conflicting notices of time. The first faint glimmering approach of light, gathering strength in a mellow blush, soon developing in streamers of golden and purple hues, the immediate precursors of the glorious orb as he slowly and majestically forsakes his chamber—all this is sunrise. The beginning of dawn, early in April, in the latitude of Jerusalem, is about 5 A.M.; the dark denotes the time preceding it, the sunrise that immediately following. The holy women had prevented the dawn, and doubtless timed their visit to do their intended work at daylight. When it was yet dark they moved sadly through the gloom of night, the melancholy moon gradually paling; and, as they drew near the sepulchre, were anxiously wondering how with their feeble hands they might remove the stone that closed its mouth, or who would be there to roll it away for them.

Their doubts and fears and frettings are apt symbols of so much *borrowed* evil which never comes to pass, because it is averted by the Lord, who provideth, or despatcheth, His angels to "roll away" our burden.

"O blessed Jesu!" exclaims a sainted bishop, "if a second weight was superadded to Thy grave here, no less than three spiritual bars are interposed betwixt the hearts of (many) men and Thee—idleness, ignorance, unbelief. Who shall roll away these stones? O Lord, remove our ignorance, that we may know Thee; our idleness, that we may seek Thee; our unbelief, that we may find and enjoy Thee!"

It is hard to decide if the holy women saw themselves what transpired at the sepulchre; the earthquake (Matt. xxviii. 2) they must have felt, but whether they beheld the descent of the angel, the rolling back of the stone, the seemingly dead sentries, or were not near enough to gather more than a confused impression, the record does not state; but St. John begins a sentence saying that it "was yet dark" when Mary Magdalene came to the sepulchre, and concludes it with the words "she seeth the stone taken away." It was not darkness proper, but dawn or twilight. As the stone was "very large," and fitted the mouth of the sepulchre or cave, situated on a slight elevation, its removal and the consequently unobstructed entrance to the tomb, was the first thing the women saw, at a little distance, in the dim auroral light, as they *looked up* (ἀναβλέψασαι, Mark xvi. 4). Mary Magdalene, who had been last at the cross, was first at the tomb. Her deep love, commensurate with the blessing she owed to Jesus, saw at a glance, with quick intuition, the whole situation. Her hasty action was the result of unspeakable anguish, in that the work she had come to perform was now frustrated by the manifest violation of the tomb; that rude, unfeeling hands had perhaps removed the body, so sacred to her, to one of the common sepulchres of executed criminals, or exposed it to even worse indignities. Disconsolate, terrified, distracted, and irresolute, she runs for counsel and direction to Peter and John, and breaks to them the astounding and terrible news. "They have taken away the Lord out of the sepulchre, and *we* know not where they have laid Him." (The *we* is significant, and shows that she had been to the tomb with others.) Frantic with fear and excitement, the apostles raced (John xx. 4) to the sepulchre to obtain ocular demonstration, followed by Mary, probably fatigued by the excitement and exertion.

Meanwhile, during her absence, the other holy women had entered the tomb, and finding it empty, stood in utter consternation and sore bewilderment, when through the dim curtain of their streaming eyes they see, not without fear and confusion (Luke xxiv. 5; Mark xvi. 6), the resplendent appearance of two, or perhaps only of one, angel of youthful aspect, whose mysterious presence was eclipsed by the more mysterious and stupendous announcement of His resurrection and the mandate: "Go your way; tell His disciples and Peter" (doubtless in token of forgiveness) "that He goeth before you into Galilee: there shall ye see Him, as He said unto you."

While they in haste, with bated breath, and lips sealed through mingled fear and delight to chance-met passers-by, go to obey the angelic bidding, there arrive at the tomb first John, then Peter, and last Mary Magdalene. Their conduct is very characteristic. There stood the large stone displaced and the door open. The beloved disciple stooped down, for reverential awe of some dreadful discovery as yet kept him from entering, and his loving eye at once identified the grave-clothes. St. Peter, quick and resolute to know the worst, enters forthwith and subjects the tomb to close inspection, with the result that the orderly and careful position of the grave-clothes, pointing to deliberate action and not to a hasty robbery, left him in a state of perplexity, so that, wondering, he departed. A similar examination by St. John not only dispelled whatever vague or terrible fear had disturbed his tender heart and held him spell-bound at the door, but he *believed*, not merely what Mary had told, but in the resurrection of the Lord. In his case faith, true religious faith, was the result of sight, for we learn expressly that sight suggested what a correct understanding of the Scripture might have taught him (John xx. 8, 9).

Neither were angels discerned by the apostles, nor did the Lord appear to them at this matutinal visit, after which they returned to where they dwelt.

It is not quite clear how soon after the apostles Mary revisited the tomb, while the record seems to involve the surmise that she neither met the women nor the apostles on their way back. Disconsolate, with nothing but tears to relieve her anguish, she stood without the sepulchre, a voluntary guard; weeping, she looks at the empty tomb; weeping, scans the vacant place, stoops down to gaze upon the spot where He had lain. Again and again she looks, when presently she makes out two shining forms in the attitude of watchers, "the one at the head and the other at the feet, where the body of Jesus had lain." They ask why she weeps. Her reply is the iteration of her first grief. Why now she turns from the angels in the direction of the garden, whether even the sympathy of angels afforded her no relief, or whether she heard approaching footsteps, we cannot tell; but in turning sees One she ought to know, but whose appearance and even voice fail at the first to waken the numbness of her senses. That her soul-grief rendered her dull to perceive is perfectly natural on psychological grounds; but a change had also occurred in the appearance of Christ, who now stood before her in His resurrection body and asked her, "Woman, why weepest thou? whom seekest thou?" She mistook Him for the gardener of the place, and begged Him to tell her where He had borne the body that she might take charge of it. She mistook Him, and yet mistook Him not, "for a Gardener indeed He was, One that made such an herb grow out of the ground that day as was never seen before."

Suiting her action to her words, she seems to have turned round when asking the supposed gardener to tell her the place (John xxiv. 15); and that would account for the quick turn with which she responded to the sound of the one word "Mary," the dear, familiar sound, uttered with the tender modulation of imperishable memory, that could proceed only from one lip. One word sufficed to tell her that she heard the voice of

* This arrangement agrees substantially with Robinson and Andrews.

Jesus, and one word, "Rabboni," *i. e.*, my Master, was sufficient to express the recognition. That her utterance of that one full-vowelled word was the utterance of ecstatic joy, the pouring forth of unutterable feelings, cannot be doubted; and that it was simultaneous with some rash, marked, demonstrative gesture, the record constrains us to understand. It was by manual touch, after the former familiar manner, that she now sought for confirmation of the delightful assurance which eye and ear conveyed to her heart. Perhaps she thought His presence might, after all, be an illusion or a phantom, and naturally enough seeks to touch His body either in doubt or in grateful joy, making the outward act expressive of the inward happiness; but that seemed not meet after the mysterious change; she must not touch the resurrection body of the ascending Christ in the eagerness of mere earthly, familiar approach. The Lord "withdraws sublimely from a too human touch," bids her refrain just then, but holds out to her the promise of a loftier, more spiritual touch hereafter;* but she, to whom the Lord vouchsafed to show Himself first, is sent on the glorious mission of publishing first the gospel of His resurrection.

Immediately succeeding, in point of time, the Lord's appearance to Mary Magdalene occurred His manifestation to the other holy women, as in fear and great joy they sped on their way to the disciples. What angelic lips had announced to them is now confirmed in the bodily presence and the gracious greeting of their Lord. With higher spiritual conceptions than Mary Magdalene, their touch in worship and adoration is allowed, and to them also a message similar to that given to her is entrusted.

[It is possible in the harmonizing of the record to assign our Lord's *first* appearance to the women, and not to Mary Magdalene. This would require us to understand the express statement of St. Mark that Jesus "appeared *first* to Mary Magdalene" in a relative sense, *i. e.*, to apply it to the first of three appearances narrated by that evangelist. Our arrangement has, however, the support of the greatest number of the best commentators.]

In the message which Mary Magdalene and the women were charged to deliver to the disciples we note the phrase "brethren," by which the Lord was pleased to describe them. When He consorted with them before His crucifixion He had called them "disciples," "friends," and "little children"; now He greets them for the first time as "brethren" (see Heb. ii. 12, and for the type Gen. xlv. 4), a term of endearing, and in their case, doubtless, of consolatory familiarity. They had forsaken and denied Him, but that first Easter greeting broke to them the delightful assurance that He would never leave them, that they were destined to be the partners of His resurrection and glory, that He was still Man and they His brethren.

As the tidings brought by Mary Magdalene and the other women reached the disciples, they positively disbelieved the declarations of the former, and those of the latter they not only discredited, but treated them "as idle tales." This is not at all surprising, considering their spiritual embarrassment and utter perplexity. Two of their number might have told them that they had found the sepulchre open and the body removed; and though one of their number had, with a readiness that seemed intuitive, if not inspired, believed the resurrection of the Lord, and probably expressed his conjecture or venture of faith, yet his words fell on ears dull to hear, on hearts slow to understand and believe. What their feelings actually were we know not; that they nursed their grief in bitterness of sorrow, in gloomy broodings over their defection and the apparently desperate aspect of things, is highly probable; and the news of the empty tomb and the spiriting away of the body, so far from lighting their darkness, must have shrouded it with deeper gloom. When the women came in with their report and message, doubtless delivered with mingled expressions of tumultuous consternation and delight, they treated them as fantastic exaggerations and idle tales. The language of the two disciples on the way to Emmaus clearly unfolds this state of mind, and sheds light on the persistent incredulity of the eleven, who could not and would not credit the astounding intelligence until they, the chosen followers of the Lord, had seen Him with their own eyes. Meanwhile, rumors of the account of the watch must have reached their ears, and the coloring which the hostile Sanhedrim gave to it, falsely charging them with the felonious removal of the body, could only tend to quicken their fears and perplex their minds.

As the day wore on other testimony came in. Two disciples, not of the eleven, but of the seventy (tradition says they were Cleopas and Simon), on their way to Emmaus, in the course of the afternoon met a mysterious stranger, and though at first they knew Him not, because their senses were holden, yet at meat they identified Him as the Lord. In the ecstasy of joy, which gave wings to their feet, they returned to Jerusalem to break the news to the eleven who were assembled together with others in a closed room. As they entered the room they were greeted with the announcement, "The Lord is risen indeed, and hath appeared to Simon."

The precise time and place of that appearance we do not know, but the report of Peter had stamped conviction on their minds.

But when the two, just returned from Emmaus, told how they met the Lord, had journeyed with Him, had been instructed by Him, and actually received the meal from His own hands; and that then, when by His manner of breaking bread they had recognized Him, He had vanished from their sight, their record was discredited (Mark xvi. 13). Startling as the statement appears at first sight, a moment's reflection suffices to show that they had good reason for withholding their credit. As yet they were ignorant of the properties of His resurrection-body, which enabled Him to move hither and thither in seeming violation of the laws of space, in a form that prevented those who saw Him to identify His Person (see John xx. 15; Mark xvi. 12; Luke xxiv. 16). They thought that their statement conflicted with Peter's, who must have seen the Lord either while they were on their journey or immediately afterward, and in their ignorance, probably, concluded that they had seen a spirit (see Luke xxiv. 37). It was in the midst of the discussion occasioned by the strange recital, while they sat at meat, and the doors were barred against inimical intruders, that visible proof was vouchsafed to them of the reality of the resurrection, for suddenly, to their utter confusion and dismay, they beheld the Lord in their midst. His words of gentle reproof, the exhibition of His Person, and of the marks of His Passion, even these were insufficient, in their violent transition from hopeless despondency to inefable joy, to conquer their unbelief; the unexpected reality of their bliss bewildered and confounded them. But when He sat down and partook of their meal, all doubt vanished from their minds; they were glad and believed; and with their understandings opened, solemnly instituted as His chosen witnesses, commissioned to preach the Gospel, and endued by the Lord's own breathing with the gift of the Holy Ghost and the power of binding and loosing, they reached the close of that eventful first Easter-day.

* See Moberly, *Sayings of the Great Forty Days*, pp. 68–78. Am. Ed.

WHAT OUR NEW FOREIGN MISSIONARIES WRITE.

BY JOHN HIGGINS.

It is worthy of note that those who have lately joined our missions in Africa, Japan, and China have been greatly pleased, not to say agreeably surprised, at what has been accomplished and at the encouraging outlook.

The Rev. Curtis Grubb, Jr., writes from Cape Mount that Bishop Penick has done a great deal in a short time in laying the foundations for a strong mission at that point.

The Rev. Theodosius S. Tyng, after being two weeks in Japan, writes:

"As to our mission work here, the impression that it has made upon me has been that it is much more firmly founded and more prosperous than I had supposed, or than the mere statistics would show."

How true it is that statistical facts can in no way convey an adequate idea of the work done in any foreign mission field. The effect is often great where there have been few avowed conversions. The Gospel works like leaven, moving, swaying, and permeating society; leading to healthy, active, intelligent thought, and a preparation for a *general* overthrow of idolatry and a reception of Christianity. Numerous are the testimonies that in no heathen country has this leaven been more at work recently than in Japan. The Gospel preached and read, Christian schools and medical missions, railway, telegraphic, and postal communications, and other things introduced from Christian lands, are rapidly bringing forward a revolution that is affecting all social customs and religious beliefs. Old things are passing away; old habits and religions are being undermined; and if the professed followers of Christ would only do their duty, Japan very speedily would become a Christian country.

The Rev. W. S. Sayres, who joined the mission at Shanghai in November last, writes:

"Here in Shanghai the mission is prospering; everybody is busy and cheerful. There is a great deal to show for the work done and money spent here, and still more will come in the future."

He seems to realize that there are very encouraging results, both direct and indirect—direct, in the way of conversions from the heathen, and the raising up of native ministers, catechists, teachers, etc.; but also indirect, in regard to the spread of the truth and the loosening of the hold of idolatry on the people.

Yes, the Christian religion is acting as a solvent in disintegrating old, fossilized China, and even the Chinese are asking, "What is truth? What constitutes religion? What

is the destiny of idolatry, and what that of Christianity, in the coming ages?" Even this ancient, exclusive, and hitherto self-satisfied people are beginning to think, compare, and argue, not knowing exactly what to do. Idolatry, even in China, is falling into disgrace. In proof of this we give the following from the *Chinese Recorder:*

"A very significant evidence of the decline of idolatry in China is the fact that many of the temples once held most sacred are now offered for sale, and in many cases the idols have been sold for the value of the metals of which they are composed. Some of the oldest and most revered of the temples are rapidly falling into decay from neglect. Among these may be mentioned 'The Altar to Heaven,' one of the grandest of the temples at Peking. The grounds on which it stands are surrounded by a wall fifteen feet high and three miles in extent, and were once guarded and kept in order with the most religious care. The temple itself is built in the usual pagoda form, three stories in height, each story having deep, overhanging eaves, and being roofed with enamelled tiles of a beautiful blue color. Alluding to the neglect which has befallen this place, once esteemed so sacred, Dr. Treat says: 'The pavements are being rapidly covered with grass; the avenues are like a wilderness, and weeds are even taking root in the beautiful, blue-tiled roofs, which, if not soon ruined, will certainly be twisted out of their symmetrical proportions.' Thus the forces of nature are silently but surely taking possession of of this grand, heathen pile, and working its gradual decay and ruin. Even so, we may believe, the forces of Christianity are working their way into the great systems of superstition and error, of which this temple is the symbol, to crumble them in pieces, and finally effect their destruction."

ROBINSON CRUSOE'S RELIGION.

BY ARTHUR GILMAN.

Probably there are many who have never thought that the great wanderer whom Defoe made famous had any religion, for Robinson Crusoe is a book that is read at that period of life when most persons are easily frightened by anything that has the appearance of a "moral," and learn the habit of skipping those passages in an author that seem to carry a religious lesson.

It is, nevertheless, a fact that, in order to give his narrative the realistic tone so characteristic of him, Defoe filled many of his pages with moral and religious reflections of the most pronounced nature. Sometimes the hero enters upon analysis of his feelings, which, it will be seen, is an entirely natural thing for a man in his circumstances to do; but it is questionable whether an author of the present day, addressing an audience similar to that to which Robinson Crusoe was offered, would think it best, unless he had a distinctly religious purpose in view, to follow his example.

The well-known instance of the finding of the foot-print in the sand affords an opportunity for pages of reflections and of references to passages of Scripture bearing upon the situation. When Robinson thinks that the print is that of some dangerous cannibal, he consoles himself by prayer, and by repeating to himself such passages as, "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me;" "Wait on the Lord, and be of good cheer, and He shall strengthen thy heart; wait, I say, on the Lord." When he had, at the cost of great labor, taken measures for his preservation, he fell to thinking of the "snare of the fear of man," and draws a contrast between the prayers that he offered in that emergency and those that he had been wont to offer with "sedate calmness and resignation of soul," and made the record of his conclusions thus: "I must testify from my experience that a temper of peace, thankfulness, love, and affection is more the proper frame for prayer than that of terror and discomposure; and that, under the dread of mischief impending, a man is no more fit for a comforting performance of the duty of praying to God than he is for repentance on a sick-bed; for these discomposures affect the mind as the others do the body; and the discomposure of the mind must necessarily be as great a disability as that of the body, and much greater, praying to God being properly an act of the mind, not of the body."

Meditations upon prayer and the overruling of Providence are among the commonest expressions of the religious element in Robinson Crusoe's character; but, in addition, we find constant thanksgivings and expositions of the doctrines of the Church of England, of which he was a faithful son. Mingled with all there is a spirit of religious liberality beyond the age, that one would hardly expect to find in the writings of a dissenter, and especially at a time when the feeling of partisanship ran so high as it did in the days of Defoe.

There is an interesting passage where Crusoe, having discovered the place "spread with skulls, hands, feet, and other bones of human bodies," was so shocked to think of the "hellish brutality" of the cannibals that he incontinently proceeded to contrive a plan by which he might destroy the next company that should come to his shores to gratify their degenerate taste. "I looked up," he said, "with the utmost affection of my soul, and, with a flood of tears in my eyes, gave God thanks that He had cast my first lot in a part of the world where I was distinguished from such dreadful creatures as these; and that, though I had esteemed my present condition very miserable, had yet given me so many comforts in it that I had still more to give thanks for than to complain of; and this, above all, that I had, even in this miserable condition, been comforted with the knowledge of Himself and the hope of His blessing, which was a felicity more than sufficiently equivalent to all the misery which I had suffered or could suffer."

Night and day his thoughts ran on the schemes for destroying the wretches; but at last he began to reflect upon the propriety of his murderous designs, and inquired what authority or call he had to "pretend to be judge and executioner upon these men as criminals whom Heaven had thought fit for so many ages to suffer unpunished, to go on, to be, as it were, the executioners of His judgments one upon another." Finally, he says, "religion joined in with this prudential," and he was convinced that he was not called to carry out his "bloody schemes," and he fell upon his knees and thanked God that he had been delivered from blood-guiltiness.

When the man Friday had been thrown upon his care he early began to enlighten him in the truths of religion, teaching him of God and the creation, of redemption by Christ, of prayer, the devil, sin and its punishment, and of the Bible, "the sure guide to heaven." In the midst of this there is thrown a thrust at the papacy, which is likened to the superstitions of the brutish and barbarous savages, like the one whom he addressed.

It would not be just to omit to say that the Romish religion is not painted all black, as was the fashion of the day, and that "a French ecclesiastick" appears very prominently in the passages relating to Will Atkins, who is represented in a very favorable aspect. This brings us to the consideration of one of the most noteworthy presentations of the subject of religion in the book. The man was first "a papist, secondly a popish priest, and thirdly a French popish priest," and yet he is made the means of the conversion of Atkins, and of much good to others. He was "a grave, sober, pious, and most religious person; exact in his life, extensive in his charity, and exemplary in almost everything he did." It speaks volumes for the charity of Defoe that he was willing to draw this character as he has done, and it is not a little strange that he should have devoted fifty or sixty pages of his story to an account of the revival that followed the priest's faithful teachings. We must be satisfied with this brief reference to the remarkable episode, and, indeed, with this imperfect presentation of the whole subject of the religion of Robinson Crusoe.

The preface of the original edition prepared the reader for just what the book contains. The author there wrote: "The story is told with modesty, with seriousness, and with a religious application of events to the uses to which men always apply them, viz., to the instruction of others by this example, and to justify and honor the wisdom of Providence in all the variety of our circumstances, let them happen how they will." It should be added that Defoe professed to be merely editor of the work, and therefore felt at liberty to speak of it in this way, though he might have found precedents for his course if he had given his own writing praise in his preface.

THREESCORE YEARS AND TEN.

Grace church, New York, is a parish whose eye is not dimmed nor its natural strength abated, though it has reached a venerable age. There has just come from the press a sermon by the pastor on the tenth anniversary of his rectorship, and published on the seventieth anniversary of the consecration of the first church. We reprint a portion of the very interesting pages:

The records of the vestry incidentally disclose the fact that on the 29th day of May, 1805, the trustees of the German Lutheran church in the city of New York conveyed to Matthew Clarkson, Herman Le Roy, Peter Schermerhorn, Henry Rogers, and Julian Ludlow, as trustees, the lot and church building standing on the south-west corner of Broadway and Rector street, afterward known as Grace church. The organization of a congregation to occupy this building seems to have remained in abeyance for nearly three years. But during the year 1808 the individuals interested in the formation of a new parish met and chose its executive officers. These gentlemen were Nicholas Low and Herman Le Roy, who were the wardens, and Joshua Waddington, William Henderson, Wright Post, John Slidell, Henry A. Coster, Archibald Bruce, Samuel Ferguson, and David B. Ogden, who were vestrymen. The vestry appointed as a building committee Messrs. Rufus King, Anthony L. Bleecker,

and Moses L. Rogers. By the labors of these gentlemen a new church was erected on the corner of Broadway and Rector street, and this edifice was consecrated on Wednesday, December 21, 1808, being the festival of St. Thomas, by the Rt. Rev. Bishop Moore, the Rev. Messrs. Lyde and How being present and assisting. The latter of these, the Rev. Mr. How, preached the sermon.

On the 8th of April the vestry elected the Rev. Samuel Bowen, of Charleston, S. C., as their first rector, and he began his ministrations in the parish soon afterward. In September we find Mr. Bowen reporting to the vestry that the situation of his family, whom he had left behind him in Charleston, required his personal attention, and asking leave of absence till the spring, when, he adds, he will return "so soon as the state of the roads will permit him to travel." In other words, a winter journey to Charleston, now accomplished in some fifty-six hours, was a less easy undertaking then than would, nowadays, be a journey to Jerusalem. On his settlement with his family in New York, Mr. Bowen offered for the use of the church, which was without an organ, an instrument which had been in use in his own parlor, which was gratefully accepted by the vestry, and by them put in order at an expense of twenty dollars.

In 1814 the vestry appointed the Rev. Evan Malborne Johnson to be an assistant to the rector, and he entered upon his duties soon after. In September, 1815, he was succeeded by the Rev. Wm. Creighton as assistant minister. On Wednesday, March 4th, 1816, Dr. Bowen, who seems to have found the northern winters trying to his constitution, resigned his rectorship, and two days afterward the Rev. James Montgomery, rector of St. Michael's church, Trenton, N. J., was elected to succeed him. Mr. Montgomery entered upon his duties on the first of the following April, and continued them until the 15th of April in 1820, when he tendered his resignation. Mr. Montgomery soon after became rector of St. Stephen's church in Philadelphia, and so continued until his death.

The vacancy created by Mr. Montgomery's resignation was not immediately filled. The vestry invited the Rev. Wm. H. DeLancey, afterward the distinguished Bishop of Western New York, to take temporary charge of the parish, and this arrangement seems to have continued until July, 1820, when the Rev. Jonathan M. Wainwright, an assistant minister of Trinity church, was elected as Mr. Montgomery's successor. This invitation Mr. Wainwright declined. But in January (4th), 1821, it was renewed, and soon after accepted.

Dr. Wainwright's accession to the rectorship was the signal for a very marked impulse to the activities of the parish. That earlier idea of the functions of a Christian congregation in a large city (for even in 1820 New York was relatively a large city), which seemed to consider its obligations discharged by the maintenance of a decorous membership and the ministrations of religion merely to its own people, seems for the first time to have enlarged, under Dr. Wainwright, into endeavors for the ignorant and uncared-for without. Under his direction the church opened, in the year 1823, a free parish school, known as "Grace Church Charity School," which appears to have been maintained until the extension of the common-school system of the State made its work, in the judgment of those who had originated it, no longer necessary. Such a statement sounds commonplace enough now, when the various forms of Christian and parochial activity are so numerous and so diversified; but in those days it marked, in this parish, the first awakening of that missionary spirit which, in the Church, from that time to this has, thank God, been reaching out in ever-widening circles.

Another characteristic which distinguished the ministry of Dr. Wainwright in Grace church was his earnest and laborious endeavor for the improvement and development of the worship of the Church. In the earlier records of the parish we find traces of that happily extinct species in our ecclesiastical geology known as the parish clerk. This anomalous personage, half clergyman and half layman, with the functions of both and the virtues of neither, was wont, under the stress of usages which grew up in the Church of England during the reigns of Queen Anne and the four Georges, to discharge those responsive offices which belonged of right to the whole congregation. The squire lounged or slumbered in his curtained and spacious square pew, and his children played cribbage upon the floor or the seats, being undisturbed so long as they were out of the range of the watchful warden's eye; and the rustics, unlettered, and therefore unable to follow the services or to join in the responses, sat upon the benches in the aisles, silent and uninterested. But, meanwhile, the Church's liturgy implied a congregation who should make the responses, and hence arose the parish clerk, upon whom this vicarious function was devolved. There must be some here who can remember how well, or ill, he did it; and there must be many more who will remember Hogarth's caricatures, which, in spite of their exaggeration, must needs have been in some sense a portraiture of the tendencies of such a system of public worship. For, whether in any particular instance the parish clerk may have performed his duties reverently and devoutly, or otherwise, the theory which entrusted him with such a function was in obvious and utter violation of the Church's primary ideas of public worship. These imply plainly the active, audible, earnest participation of the whole congregation, and for this result Dr. Wainwright straightway set about to strive. He inculcated and encouraged the habit of animated and hearty responses in all parts of the service, and he gave himself especially to the work of elevating and improving the musical worship of the church with an earnestness and enthusiasm which soon produced most happy results. Himself an accomplished musician and composer of no mean abilities, he compiled and arranged a collection of sacred music for this church, which the generous and discriminating cooperation of the vestry enabled him to have stereotyped and published, and which has since passed through numerous editions, finding its way to all parts of the land. Best of all, he inculcated, side by side with the sound principle that the offices of religion may rightly claim and employ the finest musical gifts and the most eminent musical culture in its service, the twin principle, which ought never to be divorced from the other, that every service of Christian worship should have somewhere in it opportunities for the audible participation of the whole congregation, or, in other words, common praise for all the people. During my own ministry in this place I have striven for the recognition and the practical adoption of this principle of common praise with a perseverance (I doubt not some have accounted it rather an ill-considered pertinacity) which, I fear, has sometimes earned me something else than the affectionate gratitude of those for whose rights in this matter of public worship, as I account them, I have been contending. For, undoubtedly, common praise is a departure from the usage which prevailed in this church when I came to it, and which had for some time obtained here; and there is a natural and, in some aspects of it, a very praiseworthy sentiment in the minds of some persons that any changes in the customs of a church worship which, however excellent in themselves, are an innovation upon its past usages, are for that reason objectionable and undesirable. It is with unfeigned satisfaction, therefore, that I find upon the minutes of the vestry of Grace church, under date of May 4th, 1826, the following entry, being part of a report of the music committee to that body:

"The committee to whom was referred the subject of music, as connected with the services of the church, report that, with some delay, though with steady progress, the choir of Grace church has been arranged with talent and power not surpassed in our city. . . . But the great object of their labors remains to be accomplished, viz., to cause the praise and glory of God to be sung with reverence and devotion by the whole congregation. . . . That this most agreeable service may be devoutly and heartily offered, some knowledge of the science of music is necessary. With a view, therefore, to the obtaining of such knowledge, and to relieve the rector from a burden which, of necessity, has occupied much of his valuable time, attended with great personal inconvenience, and, above all, in the full hope that the congregation at large will give their best endeavors to unite in singing the praises of God, the committee beg leave to propose the following plan:

"It shall be the duty of the organist to instruct all such persons of the congregation as may be desirous of learning the principles and practice of sacred music. He shall devote not less than two days in every week to this duty."

It is eminently gratifying to learn from such words as these that efforts to make the service of praise among us more general and hearty—efforts which have sometimes been stigmatized as innovations—have, in fact, the sanction and endorsement of words placed upon the records of this parish more than fifty years ago. Whatever may be the likes or dislikes of individuals, a sentiment which found official expression in the vestry of this church before most of us were born can hardly be called an innovation. On the contrary, it ought to gratify those of us who dislike change, and who look back longingly and regretfully upon the vanished customs of "the good old days of our fathers," to find that in this matter, at any rate, we are returning to those good old customs. In fact, in this case we seem to have been building better than we knew, and to have been more conservative than even our own conservative instincts intended.

In the year 1828 the charity school appears to have been superseded by the increased facilities offered by the public schools of the city, and after considering a proposition to

convert them into infant schools, it was ultimately decided to employ a young man who should be a candidate for the ministry, and who should perform general missionary work under the direction of the rector. In this action we find undoubtedly the germ of those missionary operations, and especially of those free services, which became, later, so conspicuous a feature of the work of this parish. It was declared to be the duty of the missionary thus appointed to visit the sick and poor, to seek out untaught children, and to carry to the homes of the ignorant and neglected the ministrations of the religion of Christ. It could not but follow upon such a work that there would soon become apparent the need of a place of worship in which those who had been thus sought out could be gathered and ministered to, and it is not improbable that such a movement would have followed upon the commencement of this missionary work, had it not been that it was interrupted by the resignation of the rector, which took place in the year 1833. In October of that year Dr. Wainwright laid before the vestry of Grace church sundry resolutions of the proprietors of Trinity church, Boston, "urging and entreating him, under the present difficulties of that church, to accede to their call to become their rector," and accompanying this communication was a letter from Bishop Griswold, which seems to have been decisive in the matter. Dr. Wainwright tendered his resignation on the 30th day of October, 1833, and the church was thereupon placed under the temporary charge of the Rev. Dr. Hawks, who supplied its services in person or by proxy until May, 1834, when the parish welcomed as its new rector the Rev. Thomas House Taylor, of South Carolina.

The circumstances of Dr. Taylor's call were somewhat peculiar. There is no doubt that Grace church resented the persistence and pertinacity with which Trinity church, Boston, had reiterated its overtures to their rector. When at length these overtures were successful and Dr. Wainwright had left them, they turned their back upon New England and sought for a pastor in the South. In the earliest infancy of the parish they had found the man they wanted in South Carolina, and to South Carolina they now turned again. Their first rector, Dr. Nathaniel Bowen, was now Bishop of South Carolina, and to him they addressed a communication of inquiry, which elicited such a response as led them to empower him, if in his judgment it should seem expedient, to extend a call to the Rev. Thomas House Taylor to become their rector. It was a mark of confidence such as is rarely to be met with, and the result proves it to have been thoroughly deserved. Dr. Taylor came to New York in May, 1834, and he remained rector of Grace church until his death, in September, 1867. His long and successful ministry is too near the memories of most of us who are here this morning to need that I should recall it. But a more useful and honorable record no man could desire. Under his ministry this church was removed from its old site in the southern part of the city, the present beautiful edifice was erected and consecrated March 7th, 1846, and immediately afterward—indeed, upon the very day of the consecration of this church—he inaugurated a movement for the erection of a free mission chapel, and, when that had grown into the proportions of an independent parish, now known as the church of the Incarnation, he at once took steps for another, which was erected in East Fourteenth street in 1853, and destroyed by fire on the night of December 23d, 1872. Dr. Taylor was an old man when I first came to know him, and, save to read the communion office, I do not know that I ever heard him officiate. But in his prime he was a man of exceptional powers, and for a long time he stood as a preacher in the very front rank. He did whatever he did with his whole heart, and there was a frank unconventionality about him which had a peculiar charm. There are many persons within the sound of my voice this morning who can recall some story of his characteristic energy and impulsiveness, but there was not one among all these traditions that did not redound to the honor of his native manhood, of his instinctive sense of justice, of his utter and wholesome scorn of all meanness and falsehood. He had the fire of the southern sun in his veins, but it rarely flashed save upon sufficient provocation; and while I have seen men writhe under his almost unrivalled powers of sarcasm in the course of a debate upon the floor of our diocesan convention, neither I nor any one else who heard him could deny that the castigation which he administered was eminently deserved.

The more familiar side, however, of his character was its kindlier side, and there are many here who must needs recall the hearty sympathy with which he entered into their interests, and, above all, the earnest fidelity with which he preached to them the message of his Master. In all the delicate and difficult negotiations connected with the removal of Grace church to its present site he bore himself with eminent wisdom and energy, and the present prosperity of this parish is largely owing to those foundations which, here, he laid anew.

Dr. Taylor was stricken by paralysis in the summer of 1865, and in the following spring, at the urgent suggestion of the vestry, went abroad for rest and change. In May, 1867, he was at his post again, but in the following autumn, on the 9th of September, his work was ended, and he fell asleep. He was succeeded by the present rector, who entered upon his duties on the 26th of April, 1868, and who has thus completed the tenth year of his service co-incidentally with the completion of the seventieth year of the existence of the parish.

In reviewing the history of those seventy years nothing is more conspicuous than the large indebtedness of the parish to its vestry. . . .

Indeed, it has been the happy fortune of Grace church that it has enjoyed the watchful devotion of a succession of men who have guarded and cherished its interests with an almost chivalric fidelity and devotion. It is a tradition of the corporation that no action has ever been taken in the vestry except upon a unanimous vote, and that fact is an indication of the general harmony of the parish which has marked its history from the beginning. "Mark them which cause divisions among you," writes the apostle. But we have had no such roll to keep nor any divisions to record. It is, indeed, sometimes said of the laity of the Episcopal Church that they do not always illustrate that active participation in the administration of the affairs of a parish which is to be found in other communions, and I find a somewhat characteristic illustration of this in the records of Grace church under date of the 13th of February, 1831, where it is "*Resolved*, That the vestry accept the resignation of the sexton, and that the rector be requested to look out for a proper person to fill his place," a duty for which, it might naturally have been assumed, the rector was in no wise answerable. But such an error was certainly preferable to that other, too common in bodies outside of the Church, where cordial coöperation seems to be too often only another name for over-zealous interference. In my own case, I can only say that no memory is more grateful to me as I look back over the ten years just ended than the memory of the steadfast and loyal coöperation of those who have been my official associates.

Of the history of those ten years so much as needs to be reported here is quickly told. During that time there have been in this parish 596 baptisms, 514 confirmations, 261 marriages, and 378 burials. In all the schools, week-day and Sunday, connected with the church and chapel there are usually some 1,500 children under instruction, and the ministerial staff now consists of four clergymen ministering to three distinct congregations. We have rebuilt our free chapel, since its destruction in 1872 by fire, have added Grace house, hall, and parsonage to our working equipment, and have now some nine different parochial organizations at work in connection with the church and chapel, including altogether some hundreds of fellow-workers of both sexes, the larger proportion of whom, as I rejoice to remember, are from this congregation, and who have been in more ways than one my constant help and inspiration. You will be glad, I am sure, to learn that the last of these missionary agencies is a summer shelter at the sea-side, to be known as "Grace House by the Sea," which has already been opened by the generosity of a member of the parish, and which will afford a refuge during the summer heats to such of our sick poor, especially children, as may be sent to it from time to time by our St. Luke's Association and our parish visitors.

One other fact I am tempted to state as a feature of our recent history, not at all by way of boastfulness, but simply as a record which, in one particular at least, is somewhat unique. During the past ten years the contributions of this church have amounted to $1,082,368 (one million, eighty-two thousand, three hundred and sixty-eight dollars). There may be other congregations which have during the same period of time contributed a larger sum, though I doubt it; but there is no parish, I venture to affirm, which has dispensed so large a sum in purely missionary work. No single dollar of all this vast sum has been expended in the maintenance of these services or in beautifying or adorning this building. Whatever has been done for those purposes is entirely outside of the amount which I have named as the sum total during the past ten years of our charitable contributions.

May this unselfish distinction of this people never cease to be its honorable pride. We have not striven here for ambitious and splendid services; nor have we been eager to forsake our post of duty on this busy highway to follow any social exodus into more favorable surroundings. And never, thank God, have our services ministered to so many souls, nor our work enlisted the coöperation of so many hearts and hands. This church has reached its threescore years and ten, but its eye is not dim nor its natural force abated. May God give to it many years and decades

yet to come of more steadfast activity and more efficient and unselfish service. May He pardon the manifold shortcomings of him who ministers in this holy house, and may He give to minister and people alike a new baptism of His transforming Spirit of light and love! For then, when threescore and ten years hence another chronicler shall gather up the scattered threads of our parochial history and weave them into a strand of backward-reaching memories, whatever record shall be kept or lost of our personal achievements, this shall be written for those that come after, and "God shall rehearse it when He writeth up the people," that many were born here.

CHILDREN'S DEPARTMENT.

AN EASTER CAROL.

BY E. H.

Two years ago, in the cold spring sunshine, the Easter bells were swinging all over the land. Louder and louder the peals rang out; bell answered bell, and the hills echoed it back again: "Christ is risen! Christ is risen!" they seemed to call. "Sigh it, O ye winds; call it, O ye birds; peal it again, ye bells: Christ is risen, all ye upon the earth!"

So the bells rang, the wind blew, the fleecy clouds scudded across the blue sky, and little children, their faces full of sunshine and their hands full of flowers, hurried churchward with their fathers and mothers.

How glad and eager they were, those little children, to go to church that Sunday morning, for the Lord's house seemed to them that day the most beautiful place in all the world. The flower-laden altar; the beautiful, triumphant music; the bits of the solemn service they could understand; the story of the holy women, who, on that early Sunday morning so long ago, went to the sepulchre bearing spices and ointment, only to find it empty and the dear Lord gone; their own special service in the afternoon, the joyful carol singing, and the gladsome story told over again of how Christ had arisen from the dead and appeared unto Mary Magdalene; all these things made the day to the little children of the Church one of the happiest and brightest of the year. But to *all* children? No, indeed, I am sorry to say, not to all; and by that I don't mean heathen children, who live a great way off in strange lands, where the sad, joyful story of the Death on the Cross has never been told, but the little heathen right here at home. To them the pealing Easter bells meant only a little more noise than usual that Sunday morning, and four of these little heathen I want to tell you about.

Though the air was cold and sharp enough for February, while the sun struggled hard to warm things without making very much impression, the four were out of doors; Mary and Maggy huddled together on the door-sill, under a ragged shawl, with the very dirtiest faces and most ragged elf-locks that ever you saw; while the two boys, Jimmy McCann and John Dunn, Mary's brother, were wrangling over a bit of tin one of them had found in the gutter.

Now, Mary Dunn was a big girl and Maggy Lewis quite a small one, Jimmy a large boy and John a very little one; and yet the four were never apart. If Jimmy was playing ball or policeman with the other boys who lived in the same dirty, narrow street, John was at his heels, his shrill pipe joining in the shouting chorus, and his small legs trying to keep up with the longer ones; and if Mary was busy taking care of the last baby in the family, Maggy was sure to be looking after the next smallest one, for the sake of being with her friend. They never quarreled without making up again immediately, or went home in a huff without being back looking for one another inside of ten minutes; and so this morning, as usual, the boys were pushing one another about without meaning anything unkind by it, and the little girls were huddled together listening to the Easter bells.

"What's them bells a-ringin' for?" inquired Jimmy, at last, when, the question of the tin settled to his satisfaction, he was able to turn his mind to other things. "I never did hear sech a noise."

"Easter," was Mary's answer, poking her head out from the folds of the shawl like a snail from its shell.

"What's *Easter* anyhow?" inquired Jimmy again.

"Oh, somethin' to do with eggs," said Mary, proud of her knowledge. "They eats 'em, and they aint *hen's* eggs," with a scornful emphasis on the poor innocent hen, "like as we sees in the grocery winder. They're blue and red, and oh, most beautiful!"

"Oh, Mary Ann Dunn, what a whopper!" said her indignant brother. "There never was sech a thing."

"There is!"

"There aint!"

"I tell you there is!"

But here Maggy, the peacemaker, hastily suggested that they should all go up to "St. Lemon's," as these poor ignorant little heathen called the beautiful St. Clement's church, whose tall spire pointing heavenward could be seen above the dingy houses at the head of their street, and whose sweet bells were just then finishing off, with a few quick notes, the joyful Easter carol they had been calling for so long.

No sooner said than done. There were no toilettes to make. Mary and Maggy would have been very much astonished if any one had suggested such a thing as water and combs for their faces and hands. So Mary huddled her shawl closer about her, Maggie drew on her battered old hat, and the two shuffled up the street, while the boys whooped and splashed in the gutters beside them.

It was a good long way they had to walk, from the very lower end of Spruce street to the top; and by the time they had reached the very much better and cleaner rows of houses, each with its neat little grass-plot behind its own unbroken fence, the bells had long finished. All the church-goers were in their places, and the streets where the Sunday keeping people lived were quiet enough.

St. Clement's was in the suburbs of the large town where these little heathen lived, and as the children came out of the street, before their unheeding eyes stretched a broad common dotted with trees, on which stood the large church, the rectory, and further off a tiny chapel hidden under the shelter of the trees and vines around it.

Of course, the children had been here many times before, the boys, I'm sorry to say, on bird-nesting expeditions, and the girls, when they could drag the tired babies so far, for an airing. But to-day, in the beautiful hush and stillness, it seemed a different place.

There was nothing to be seen but the great church itself with wide-open gates and doors, where a chirping sparrow, bolder than the rest, had hopped over the sill to take a look about him, and was just hopping out again as the children came up. There was no one in sight, and the four ventured to creep up the stone steps and huddle themselves into one of the niches beside the door.

Just then there came to the children's listening ears a soft, low note, that grew louder and louder, that swelled and rang above their heads, that the organ took up and crashed a great chord of sweet sounds after it. Then glad voices joined in, rising clear and loud above the music.

> "He is risen, He is risen!
> Tell it with a joyful voice;
> He has burst His three days' prison,
> Let the whole wide earth rejoice;
> Death is vanquished, man is free,
> Christ has won the victory,"

they sang, and the children, listening in the door, hardly breathed until the last voice died away into stillness again. Then Mary Ann drew a long breath, and, opening her eyes, which had been shut all this time, gasped:

"Oh, my! ain't that *so* beautiful!" While the boys could only spare time to nod their agreeing with her, as they crept softly on tiptoe nearer the brass-studded green doors that hid the singers and the organ, as well as the inside of the church, from their wondering eyes.

Patiently they waited in the cold, catching only now and then the low murmur of a voice and answering voices, for the music to come again. The bold sparrows ventured nearer, turning their small heads and bright eyes hither and thither as they tried hard to find out how four children *could* keep so still. The sharp wind drifted a little pile of last year's withered leaves up the steps and across the stone vestibule, and still the children lingered till their patient waiting was rewarded and the beautiful music rang out again. Then suddenly the green doors were thrown open, and children, sparrows, and leaves fluttered off together as the congregation came out of church.

But the children did not run very far. They lingered behind one of the stone buttresses, hoping—poor little souls—that presently the music might come again.

As they waited, two little girls came out of the vestry door, and were starting to run across to the rectory when their eyes fell on the forlorn figures, and they stopped to look at them. These little girls were as different as possible from Mary and Maggy, in their warm blue suits, with curling feathers nodding over the broad brims of their pretty hats, with sparkling eyes and rosy cheeks. No wonder they eyed curiously the ragged, dirty figures, the hunger-pinched faces of the pair in front of them.

Jimmy, seeing them hesitate and whisper together—they were wondering if they had better ask the children if they wanted to see their father, the rector—mustered up courage to say:

"Is the eggs in there?"

"The *eggs!*"

The little sisters stared in astonishment.

"Yes, are you deaf? It's Easter, aint it?"

"Oh, yes, it's *Easter*," they both answered in a breath, "but eggs don't have anything to do with the *church*. There are flowers in there, lots and lots of them: the cross and the altar are covered, and we've been to service. Did you hear the singing? We've been

praising the Lord and feeling happy because He arose from the dead to-day—don't you know?"

"Who's the *Lord?*"

"Who's" ——, but Daisy stopped there. Her eyes grew rounder and larger; her whole fat face was one broad stare of astonishment and horror. Without saying a word more, with Bell at her heels, she flew across the bit of turf between the church and the rectory, and rattling the door impatiently, hardly waited for it to be opened before she rushed in and burst headlong into her mother's room.

"HE IS RISEN! HE IS RISEN!"

"Mamma," she gasped, "come right straight out here! Here are some girls and boys who *don't know who the Lord is!*" And the little girl's voice sank to a whisper, as if she hardly dared *breathe*, much less *speak*, so dreadful a thing.

When the little girls hurried out again with their mother, the four children were walking toward Spruce street, stopping every step or two to look back at the church, while poor little John was dissolved in tears very nearly because he had not been able to catch so much as a glimpse of the wonderful eggs.

They were very unwilling to come back, however, and stood a long time hanging their heads and digging their reluctant heels in the ground before Daisy and Bell could persuade them that their mother wanted to speak to them, that *really* and *truly* she wanted to speak to them and could tell them all about Easter and what it meant. And it was only after Daisy's and Bell's mother had urged them to come to the house and have some dinner that they could be persuaded to take their fingers out of their mouths and follow their new friends into the pleasant, sunny kitchen, where a delightfully warm fire glowed in a range, and a comfortable tea-kettle purred and bubbled, promising all sorts of good things to come.

With the bread and butter and nice cold meat, a good deal of the children's shyness wore off. They were quite ready to wash their faces and hands, to have their matted hair combed out, and to listen to the wonderful story that their new little friends' mother was waiting to tell them.

She began at the very beginning, and told them of the helpless little baby that was born one snowy Christmas night in the stable in Bethlehem; how the angels told the shepherds, and a star guided the wise men to His cradle. And then she told them a little of His grown-up life, the good deeds He did in a sorrowful world, the shameful death He suffered for His earthly children, and how that on Easter-day He rose from the grave and lived again.

The children weren't tired a bit when she had finished. Both the little girls' eyes were full of tears, and the boys were very red in the face, and wiggling with suppressed emotion. They were only too happy when invited to attend the children's service, and they followed Daisy and Bell, with eyes and cheeks glowing with astonishment, quite too much excited with their first look at the wonderful colored windows, the flower laden altar, and the tall golden pipes of the organ, out of which presently came the sweet sounds they had so longed to hear again, to notice the whispering and curious glances cast at them by the crowd of children in the Sunday-school pews.

All through the beautiful service they sat listening and watching, with mouth and ears and eyes wide open, to every word that was said and sung.

When it was all over and they had promised to come again the next Sunday morning, and had told their new friends just where they lived, how old they were, and what their names were, they hurried home again, their hands full of the beautiful flowers from the altar; and each held, too, one of the wonderful Easter eggs for which they had started in search that morning.

How long ago it seemed, how very much had happened since then, and how their

tongues ran on, as, quite too happy to mind the dirt and the noise, the usual Sunday sights and sounds in the dismal street, they trudged along through the fast darkening twilight.

. . . . . .

Was that all? you say. Oh, no, indeed, it was only the beginning. That very week Bell, Daisy, and their mother came down Spruce street to the house where the four children lived, and whenever Mary Ann and Maggy count up their pleasant times nowadays they begin with "the Sunday we went to look for the eggs." They know all about Easter now, and about eggs, what significance they have and why they are used at this glad season, just as well as you do, dear children. For they began going to church and Sunday-school the very next Sunday after their first visit to St. Clement's, besides going to the parsonage every Wednesday and Saturday afternoon, for the two little sisters had undertaken to teach "their children," as they called them, to read.

Very up-hill work they found it, for Mary and Maggy were often lazy, while John and Jimmy would have much rather been playing marbles or looking for birds' nests, and were inattentive and saucy. But they persevered. And now, if you had seen the four friends two years ago, and were to see them again on Easter Sunday, you wouldn't know them, I'm very sure.

Such clean hands and faces! Such whole clothes and bright eyes don't come out of Spruce street very often, you may be sure.

How delighted the rector's children were when they found out what beautiful voices all four of the children had. I couldn't begin to tell you either, nor how they helped them to sing, and gave up another afternoon in the week to practise carols with them before the next Christmas. No one at *that* festival was happier than the little sisters, when they quite forgot to sing themselves, and held their breaths to listen; nodding to one another in their delight as they caught high and clear above the others, as the lark soars and sings above all other birds, the voices of the four poor little birds whose lives they had so helped to brighten and lift up. But they never thought of themselves at all, those two dear little unselfish workers in the Master's vineyard; only, somehow, they glowed all over with happiness, and way down from the bottom of something there was bubbling up all the time in their little breasts that feeling which comes only to those who work for and help other people.

That was at Christmas time, and oh, if I had only time and space to tell you how much more was planned out for the next Easter; how much the four were to learn by that time; the new dresses that Daisy and Bell were to help Mary and Maggy to make for themselves; the hymns and carols that were to be learned; the *goodness* that the boys were to arrive at! But in the midst of it all the two little girls at the rectory, in the fifth week in Lent, fell ill with the measles.

Not *very* sick, you know, but they had to stay in one room, and could not use their eyes, and were quite willing to lie in bed a good part of the time. Wasn't it too bad?

Of course, the four could visit them when they were well enough to see any one, for they'd had the measles—was there ever a disease that the Spruce street children hadn't caught and got through with? But the sewing, the reading, and the carol practising had to be given up, and, worst of all—there was no help for it—the two must stay in the house, in their own room even, on Easter-day, and give up the carols, the flowers, and the service.

The four friends heard of the sad fact when they came up to church on Good Friday, and the rectory children's faces were no longer than their own when they listened to the mournful news.

Maggy cried; but she's little, you know, and no one thought any the worse of her for doing so. The two little sisters were dismal enough, and the four, while trying hard to cheer them, were dismal too. What *could* they do to help matters? was the question that puzzled them all the way home, and all the next day, for theirs were grateful hearts, and they were very anxious to prove it by doing something to make their friends happy. Saturday night, when *such* a nice plan popped into John's little wise head, how they all laughed and shouted and screamed, "We'll do it! we'll do it!" And then, what do you think? Why, they fell to singing, and practised over and over again their Easter carols, until their long-suffering mothers, who must have been tired of them—they had heard them so many, many times in the last six weeks—sent the children all to bed for the sake of a little quiet.

It snowed that night in great double handfuls, as if some one up in the clouds was angry because spring was coming, and flung the snow in spite at the sprouting grass and opening buds. Dreary and cold enough it was when, long before daylight, Jimmy McCann's father woke him with a rough shake, saying, "If it's up you're wanting to be before the day, ye'll have to hurry."

How Jimmy's teeth chattered and how blue his fingers were, as he bustled on his clothes, and clattered out to wake up the other three. What it was for, this getting up so very early, you would have wondered, if you had seen the four shivering children hurrying up Spruce street as fast as their cold feet would carry them.

John *had* to cry a little, but you'll excuse him, wont you, when you think that, after all, he was only seven?

When they reached the rectory gate a broad band of light was just crossing the horizon. In the ivy, where they had been keeping warm all night, the sparrows were just beginning to stir and chirp a little. It was colder than ever, and it took some little time for the children to stop the chattering of their teeth. But just as the first golden gleam of the coming Easter sun shot across the Common, their clear, sweet voices broke out in their favorite hymn:

"He is risen! He is risen!
Tell it with a joyful voice."

From that to "The Roman Soldier," and then to "Christ the Lord is risen to-day," they sang on; the sweet voices growing sweeter and the happy hearts—happy, you know, because they were thinking of other people's pleasure and not a bit about their own—lighter with every verse.

In a very few moments the curtains in Daisy's and Bell's rooms flew up with a bounce, and muffled in blankets to their snub noses, rosy with sleep, and mottled with measles, the two little sisters were at the window, laughing and crying in the same breath, while their mother smiled behind them, and the fat cook leaned so far out of *her* window to hear the "blessed children sing" that it's a wonder she didn't fall on them and squeeze them very flat indeed.

So their little surprise was a great success, and their grateful hearts and grateful act made the beautiful festival very happy to their two best friends. And I don't know of a better place to leave them or for you to remember them than singing of the resurrection—the hope of all the world. For as He died and rose again, so shall we rise at the last great day—the good, the unselfish, the pure and true-hearted—to dwell with Him in life everlasting.

AN EASTER LILY.

BY JENNIE HARRISON.

There were three of them. One was a tall, gray-haired gentleman, with a quiet, happy face. One was a little girl, with a frown on her forehead. And the other was—what do you think? Why, a great, beautiful, white lily; so fresh and pure that any one might have known that God's hand had just touched it and bade it open, to keep His glad Easter-day.

All three stood by the window, and the sweet setting sun of Easter-even shone in upon them.

The church bells were ringing; it was almost service time, and yet the rector stood still by the side of this girl with a frown on her face.

How strange it seemed that she should frown or fret, looking into the face of that pure, bright lily, and on that glad Easter-even, too, when all the world was watching and waiting for the glorious resurrection!

"Alice, your lily has opened just in time. It is a true Easter-lily, is it not?"

"Yes, sir; and I wanted to take it to the church; but it is only one, after all, and I don't suppose any one will care for it."

"Don't you? Is that why you look so unhappy?" How soft and kind his voice was! and how suddenly ashamed of herself Alice felt!

"Well, sir, you see, the other girls are going to take so many. I heard them talking about it. And I shall feel mean, carrying just one lily! It is a beauty, though; and I meant it for Easter all along."

The tears were in her eyes. She thought of the altar vases and the font, all filled with the great white lilies; and hers just one among them all.

"You think that God will not care for your one little offering?"

Her cheeks flushed. "Oh, I did not think ——"

"You did not think about the dear Lord, to whom the Easter offerings are all to be made. You were going to take your lily for the people?"

"Oh, Doctor Marven!"

But it was true. She felt it in her heart as she looked up into his kind face. She had been thinking of the people who would see her bring her one lily, and not of the risen Lord, who wanted her heart's best offering.

"It is a beautiful lily. It might be an acceptable offering, given somewhere, with a pure heart, lovingly."

The rector took his hat, and Alice hurried to go with him. It was a great privilege to walk with Doctor Marven.

He said nothing more about the lily; he talked of the birds' singing, and of the beau-

tiful sunset over the hills. As they hastened on, they passed a row of little cottages. At the window of one was a white-faced boy, who looked cross and sick. He was talking to another boy outside, who had a basket of flowers. They heard him say, "I suppose there will be lots of 'em in the church, but nobody 'll think of me!"

His voice was harsh, and Alice remembered that he had been hurt the week before by a fall from somebody's high garden fence, which he had climbed to get some of the blooming hyacinths and tulips.

"What a strange thing!" thought Alice, "to steal flowers!"

And somehow, all through the solemn service, she seemed to hear that boy's words: 'I suppose there will be plenty of 'em in the church, but nobody 'll think of me!"

"Nobody will think of me!" How hard that was! She wondered if he cared for flowers so much. Just think—to steal them!

"Why, of course! it's like being hungry, I suppose—hungry for flowers! And now he cannot get to church to see them on Easter-day."

A sudden thought flashed into Alice's heart. I think even the dear, risen Lord forgave her for thinking it in the very midst of the Easter-even service. She tried to put it away, but it would not go. When she prayed, and when she sang, it came back to her. A light came into her face, and grew and brightened. The good old rector saw it, and wondered what it meant.

When the service was ended she lingered for a moment watching the others. There was a faint, sweet odor of hidden flowers, and the ladies were speaking in low tones.

"Oh, Alice! have you brought anything?" asked one of her young friends, coming up. "I have the loveliest roses!"

"No," replied Alice. "I had only one lily; and I knew you wouldn't need it here, so I am going to take it somewhere else."

She looked quite happy as she hurried away toward the church door.

"Why, I have actually stripped my conservatory!" exclaimed a lady, in a gay voice, brushing past Alice as she went out. "But I don't mind—it's all for the church!"

"Mine is for God," said Alice, in her heart. "I wonder if He will care?"

She hurried home, and cut the beautiful, tall lily; surrounding its whiteness with fresh, green leaves. Then selecting her prettiest Easter card, she went out again.

The sun was down, and she felt a little timid. But it seemed as if a voice were saying to her: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

He was looking out of the window yet, and his voice was just as harsh as before when he called "Come in" in answer to Alice's knock.

"I have brought you a little bit of Easter. It isn't much; but I know you like flowers. And you can't get out to-morrow to see them. Wont you please take this?"

"Oh!" he said, drawing a long breath. Then she could not hear another word, until, suddenly, he sobbed aloud—that big, rough boy.

"I didn't suppose anybody 'd think of *me!*" he said. "I'll always love Easter after this!" And he took the sweet, pure lily into his hands eagerly—the very hands which had stolen the flowers. His whole face changed; and Alice was so glad.

"I love Easter too," she said. "And I think my lily opened on purpose for you, because you can't get out."

He held the flower close against his face.

"Do you know why?" he said, in a low voice.

"Yes; but—the Easter lily will help us both to do better. I was not satisfied, either. I wanted more flowers but now I know my one lily was enough. It was just what God meant me to have."

She laid the pretty Easter card in his lap and said good-by. When she looked in the window, as she passed, she saw his rough cheek pressed against the lily.

And I think that Easter was the happiest one she had ever known. She had made her offering unto God, and she knew He had accepted it.

OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall Street, New York.

OFFERINGS FOR JOPPA, PALESTINE.

Donations for Joppa Mission School are needed. Eighty poor native boys are daily instructed in the Scriptures, and many receive food and clothing. Fifty cents a week, or an annual gift of $25, supports one poor boy. Gifts received by the Treasurer, Foreign Missions, 23 Bible House, New York; Messrs. DREXEL & Co., 34 South Third street, Philadelphia; and by Mrs. A. M. HAY, Jaffa, Palestine.

A BRAIN AND NERVE FOOD.—VITALIZED PHOSPHATES, composed of the nerve-giving principle of the ox-brain and wheat-germ. They correct all weaknesses of mind or body; relieve nervousness; give vitality in the insufficient growth of children; strengthen digestion; cure neuralgia, and *prevent* consumption. Physicians have prescribed 160,000 packages. F. CROSBY, 666 Sixth Avenue. For sale by Druggists.

THE GREAT PERMANENCY OF MURRAY & LANMAN'S FLORIDA WATER gives it a wonderful advantage over nearly all other perfumes; days and weeks after its application, the handkerchief or garment exhales a soft, rich fragrance, agreeable, refreshing, and healthful.

SORE THROAT, COUGH, COLD, and similar troubles, if suffered to progress, result in serious pulmonary affections, oftentimes incurable. *"Brown's Bronchial Troches"* reach directly the seat of the disease, and give almost instant relief. 25c. a box.

DEAFNESS RELIEVED—without pain. For particulars address VERRY & HARPER, Madison, Indiana.

Special Notices.

THE ARLINGTON,

Cobourg, Ontario, Canada, is situated on the shores of Lake Ontario, and commands a perfect view of that magnificent lake—in a cool climate—the air most invigorating and healthy, and is one of the best and cheapest hotels in the Dominion.

The house is built of brick, heated with steam, and lighted with gas. Its grounds are large, with fine shade trees and lawn.

The hotel is only a few minutes' walk from the principal churches, colleges, and the post-office.

Daily communication by rail and Lake steamers with Toronto, Montreal, and Rochester.

Terms, from $7 to $15 per week. Children and nurses $5 per week.

Indigestion, Dyspepsia, nervous prostration, and all forms of general debility relieved by taking **Mensman's Peptonized Beef Tonic**, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, particularly if resulting from pulmonary complaints. CASWELL, HAZARD & CO., Prop's, N. Y. Sold by druggists.

SARATOGA SPRINGS IN WINTER.

DR. STRONG'S REMEDIAL INSTITUTE has Turkish, Russian, Hydropathic, and Electric Baths. Equalizer and other valuable facilities for treating *Nervous, Lung,* female, and other diseases.

Prices reduced. Send for Circular.

REMOVAL.

GILMAN COLLAMORE & CO.,

IMPORTERS OF

PORCELAIN, POTTERY, AND GLASS,

Take pleasure in announcing their removal to their new quarters, No. 19 Union Square (one door above 15th street), New York, where, with increased facilities, they beg to assure their patrons of a continuance of the attention heretofore paid to their orders.

They would call special attention to some choice Silk Embroidered Japanese Screens, just received overland; also to new importations per steamer Glenartney and bark Obed Baxter (now in port), consisting of rare specimens in Old Satsuma, Imari, Owari Ware, Etc., in Incense Burners, Vases, Plaques, Etc., selected by their Mr. Collamore during his recent trip to Japan.

R. H. MACY & CO.,

14TH STREET AND 6TH AVENUE, NEW YORK.

ALL THE NOVELTIES IN HATS AND SPRING MILLINERY NOW OPEN.

LA FORGE KID GLOVES, IN OPERA AND SPRING SHADES.

WE LEAD IN

BLACK DRESS SILKS AND BLACK DRESS GOODS.

OUR PRICES ARE LOWER THAN ANY OTHER HOUSE.

FOREIGN NOVELTIES RECEIVED BY EVERY EUROPEAN STEAMER.

ORDERS BY MAIL RECEIVE PROMPT and SPECIAL CARE. CATALOGUES MAILED FREE.

R. H. MACY & CO.

USE THE Hartford Woven Wire Mattress

FOR

Comfort, Convenience, and Economy.

No bedding is required for softness; in the cool seasons enough is required for warmth. For hot weather it is unequalled—cool, comfortable, healthy. In cold weather a light Hair Mattress upon Woven Wire is the extreme of luxury. It is the best Mattress in use. Investigate its merits. Circulars free to any address. Write

The Woven Wire Mattress Company,

Hartford, Conn., U. S. A.

W. KURTZ, PORTRAITS

MADISON SQUARE (23d Street).

BRANCH:

OLD P. O. BUILDING, *Nassau Street, cor. Liberty.*

Received Highest Awards in

VIENNA, PARIS PHILADELPHIA, AND NEW YORK

ST. CATHARINE'S HALL

DIOCESAN SCHOOL FOR GIRLS,

286 Washington Ave., near DeKalb Ave., BROOKLYN, N. Y.

Under the Charge of the Deaconesses of Long Island. Half-yearly terms begin St. Matthew's Day (Sept. 21st.) and Feb. 11th. Rector, Rt. Rev. A. N. LITTLEJOHN D.D. Bishop of Long Island.

READING CASES SEVENTY-FIVE CENTS!

Postage 20 cents.

Great care has been taken to make these cases durable and easily adaptable to the various uses demanded.

Those who desire either to keep THE CHURCHMAN week by week in good condition for reading, or to preserve it for the library, will find these cases invaluable.

M. H. MALLORY & CO.,

47 Lafayette Place, New York.

INSTRUCTION.

SEABURY DIVINITY SCHOOL,
Faribault, Minnesota.
FULL THEOLOGICAL COURSE, Also PREPARATORY DEPARTMENT.
School Year begins September 21st.
Address REV. GEORGE L. CHASE, Warden.

AMERICAN AND FOREIGN
TEACHERS' AGENCY,
23 Union Square, New York,
Supplies Colleges, Schools, and Families with thoroughly competent Professors, Principals, and Teachers for every department of Instruction. Families going abroad or to the country for the summer can also be promptly suited with superior Tutors or Governesses. Call on or address Miss M.J. YOUNG, American and Foreign Teachers' Agency, 23 Union Square, New York.

"AMERICAN SCHOOL INSTITUTE," Established 1855.
Families, Schools, Colleges promptly provided with TEACHERS of KNOWN CALIBRE and CHARACTER. Parents safely advised of good schools for their children. Reliable Teachers represented for suitable positions. Circulars, with highest endorsements, on application.
J. W. Schermerhorn, A.M., Sec'y.
30 E. 14th street, near University Place, New York.

CANADA.
HELLMUTH LADIES' COLLEGE,
LONDON, ONTARIO.
Handsome and spacious buildings, and new Chapel. Unsurpassed for situation and healthfulness. *Ventilation heating*, and *drainage* perfect.
The GROUNDS comprise 140 acres of land.
President and Founder the Right Rev. I. Hellmuth, D.D., D.C.L., Lord Bishop of Huron
The aim of the founder of this College is to provide the highest intellectual and practically useful education for the daughters of gentlemen *at very moderate charges.*
The whole system is based upon the soundest PROTESTANT CHRISTIAN PRINCIPLES as the only solid basis for the right formation of character.
FRENCH is the language spoken in the College, and a *French service is held in the Chapel every Sunday afternoon.*
The College is under the personal supervision of the Bishop, with a large staff of English and Foreign Professors. The MUSICAL Department is under the management of MISS CLINTON, who holds certificates from SIR STERNDALE BENNETT and CIPRIANI POTTER.
Board, Washing, and Tuition Fees, including the whole course of English, and Ancient and Modern Languages, Calisthenics, Drawing and Painting, use of Piano and Library, Medical attendance and Medicines, $350 per annum.
A liberal reduction for the daughters of clergymen.
For "Circulars" and full particulars, address the Rev. JAS. J. HILL, M.A., Resident Principal, or MISS CLINTON, Lady Principal, Hellmuth Ladies' College.

DE VEAUX COLLEGE
Suspension Bridge, Niagara Co., N. Y.
CHURCH SCHOOL FOR BOYS.
Prepares for the Universities, U. S. Military Academy, Naval School, or business. Twenty Foundation Scholarships. Rev. GEO. HERBERT PATTERSON, A.M., Pres.

DUFFERIN COLLEGE
(Late HELLMUTH BOYS' COLLEGE),
Under the patronage of His Excellency Earl Dufferin, Governor-General of Canada, and the Lord Bishop of Huron.
Tuition in all branches except Music and Drawing, with Board and Washing, $250 per annum. Pupils entering *under twelve*, $200 per annum for the entire course. Military discipline and drill. Inexpensive uniform. Yearly scholarships payable in advance from any date, at a reduction of $50. Address
Rev. H. F. DARNELL, D.D., Principal London, Ontario

EPISCOPAL ACADEMY OF CONNECTICUT.
The Rev. S. J. HORTON D.D., Principal.
Assisted by five resident teachers. A Junior and Senior Department, each occupying a separate building. Terms: Juniors, $375 per annum; Seniors, $400 per annum. Special terms for Sons of the Clergy. Three sessions in the year. The next session begins Wednesday, April 2d, 1879. For circulars, address the Principal, Cheshire, Conn.

HOME SCHOOL FOR BOYS, Brattleboro, Vt.
Reopens May 1st, 1879. Offers peculiar advantages as to care and instrtction. School in session during the entire summer. For circulars with references and particulars, address until April 12th, Mrs. EMMA J. IVES, Prin., 10 Cambridge Pl., Brooklyn. N. Y.; after that date, Brattleboro, Vt.

MADAME CLEMENT'S SCHOOL,
FOR YOUNG LADIES AND CHILDREN,
GERMANTOWN, PENN. (ESTABLISHED 1857.
The School will reopen Wednesday, September 18th.)
For Circulars apply to MISS E. CLEMENT.

MISS F. A. WHITE,
An Experienced Teacher of the Piano,
desires private pupils. Refers to Dr. William Mason. For terms and other information, address or apply at No. 11 West Eleventh Street, New York.

POUGHKEEPSIE FEMALE ACADEMY,
Rev. D. G. WRIGHT, D.D., Rector.
The facilities for a thorough and finished education are second to none, while no effort is spared to make this a REFINED, CHRISTIAN, AND HAPPY HOME FOR PUPILS. For circulars, containing terms, references, etc., please address the RECTOR, Poughkeepsie, N. Y.

RUGBY ACADEMY,
Wilmington, Delaware.
A COLLEGIATE SCHOOL FOR BOYS.
References: Hon. Thomas F. Bayard, Bishops Lay, Lee, Pinkney, and many others. Terms $250 to $300 per annum
For Catalogue address
DR. SAMUEL W. MURPHY, A.M., Principal.

INSTRUCTION.

SEASIDE HOME,
ASBURY PARK, N. J.,
Boarding and Day School for Young Ladies and Children. Reopens Sept. 19th, 1878.
Address MISS J. ROSS, Principal.

SIGLAR'S PREPARATORY SCHOOL,
NEWBURGH, N. Y.
Preparation of boys for Yale a specialty. Our graduates are taking the highest rank at Yale and Williams. By entering their sons at 10, or not later than 12 years of age, parents will gain largely in time, expense, and thoroughness of preparation. *Hints to Parents* sent on application. Correspondence solicited. Address
HENRY W. SIGLAR, A.M.

ST. CATHARINE'S HALL,
DIOCESAN SCHOOL FOR GIRLS.
The Eleventh year of this school will begin Sept. 12th, Miss MARTHA E. DAVIS, Principal. For circulars address the Rev. SAMUEL UPJOHN, Rector, Augusta, Me.

ST. GABRIEL'S SCHOOL
Peekskill, N. Y.
This School will reopen on Monday, Sept. 23d, 1878. Address as above, The Mother Superior, Sisters of S. Mary.

ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS,
WATERBURY, CONN.,
Advent Term will open (D.V.) Wednesday, Sept. 18th, 1878.
The Rev. FRANCIS T. RUSSELL, M.A. Rector.

ST. JOHN'S SCHOOL.
BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN.
Nos. 21 and 23 West Thirty-second Street,
Between Broadway and Fifth Ave., New York
Rev. THEODORE IRVING LL.D., Rector.

ST. MARY'S SCHOOL,
8 East 46th Street, New York.
The Sisters of St. Mary will reopen their School on Monday, September 23d, 1878. Address the SISTER SUPERIOR, as above.

ST. MARY'S HALL, Faribault, Minn.
Rt. Rev. H. B. WHIPPLE, D.D., Rector.
Miss S. P. DARLINGTON, Principal.
Is under the personal supervision of the Bishop, with 11 experienced teachers. It offers superior advantages for education, with an invigorating and healthy climate. The Thirteenth year began in September, 1878. For Registers, with full details address the RECTOR.

TRINITY SCHOOL, TIVOLI-ON-THE-HUDSON.
Healthful location; home comforts; thorough training, assiduous care of health, manners, and morals, and the exclusion of bad boys, can all be found in this school. The Twelfth year will begin Sept. 10th. For Catalogue address The Rev. JAMES STARR CLARK D.D. Rector.

BLISS' SELECT GARDEN SEEDS.

1,500 Varieties **Rare and Beautiful Flower Seeds.**
500 Varieties **Choice Vegetable Seeds.**
500 Varieties **Seed Potatoes.**
SELECTED SEEDS of all the leading and improved varieties of ROOT and FORAGE CROPS for FIELD CULTURE, consisting of CARROTS, MANGEL WURTZEL, and SUGAR BEETS, CORN, TURNIPS, RUTA BAGA, GRASS SEEDS, etc., FERTILIZERS, GARDEN TOOLS, SMALL FRUITS, FLOWERING PLANTS, and other REQUISITES for the FARM and GARDEN.
A complete descriptive and priced list of the above, with directions for culture, will be found in
B. K. BLISS & SONS'
HAND-BOOK for the FARM & GARDEN
136 pages, beautifully illustrated, invaluable to all interested in gardening, mailed to all applicants enclosing 10 cents. Regular customers supplied free. Address
B. K. BLISS & SONS,
P. O. Box 4129. 34 Barclay street, New York city.

THE
Connecticut Mutual LIFE
Insurance Company,
OF HARTFORD, CONN.

Paid Death and Endowment Claims in 1877	**$3,306,724 00**
Paid Dividends to Members	**2,511,776 24**
Increased its Assets in 1877	**1,326,996 77**
Has Surplus over all Liabilities of	**3,603,702 15**
Has Policies in force	**66,252**
Expense ratio for 1877	**7.14**

JACOB L. GREENE, Pres. JOHN M. TAYLOR, Sec.
D. H. WELLS, Ass't Secretary.

ATLANTIC
MUTUAL INS. CO.,
NEW YORK,
OFFICE, 51 WALL ST.
Organized, 1842.
Insures against Marine and Inland Navigation Risks, and will issue Policies making Loss payable in England. Assets for the security of its Policies are more than TEN MILLION DOLLARS.
The profits of the Company revert to the assured, and are divided annually, upon the Premiums terminated during the year, Certificates for which are issued, bearing interest in accordance with its Charter.
J. D. JONES, President.
CHARLES DENNIS, Vice-Pres.
W. H. H. MOORE, 2d Vice-Pres.
J. H. CHAPMAN Sec. A. A. RAVEN 3d Vice-Pres.

HOME
Insurance Company
OF NEW YORK.

CASH CAPITAL	**$3 000000.00**
Reserve for Reinsurance	1,766,771 00
Res. for Unpaid Losses and all other claims	260,092 46
Net Surplus	1,363,488 94
Total Assets (1st January, 1879)	**$6,390,352 40**

J. H. WASHBURN Sec'y. CHAS J. MARTIN, Pres't

Ætna Insurance Co.
Incorporated 1819. Charter Perpetual.
LUCIUS J. HENDEE, President.
J. GOODNOW, Secretary.
WM. B. CLARK, Assistant Secretary.
L. A. DICKINSON, Agent at Hartford, Conn.
JAS. A. ALEXANDER Agent for New York City.

Liverpool and London and Globe Insurance Co.
CAPITAL PAID UP, $1,228.200:

FIRE ASSETS	$8,886,997 89
FIRE LIABILITIES	3,031,245 60
FIRE SURPLUS for Policy holders	$5,855,752 29
SURPLUS over all Liabilities held by Trustees in New York	$1,768,131 51

NEW YORK OFFICE, 45 WILLIAM STREET.
J. E. PULSFORD, Resident Manager.
WM. HENRY EATON, Assistant Manager.
GEO. W. HOYT, Deputy Assistant Manager.

THE TRAVELERS INSURANCE CO
OF HARTFORD, CONN.
Life and Endowment Policies, all desirable forms, at low cash rates.
General Accident Policies, by the Year or Month, written by Agents.
Registered General Accident Tickets, for sale at local Agencies and Railway Stations.

A LOW RATE OF MORTALITY MAKES CHEAP INSURANCE.

PROVIDENT
LIFE AND TRUST COMPANY
OF PHILADELPHIA.

INCORPORATED 3d MO. 22, 1865.

ASSETS AT MARKET PRICE	**$4,319,987.62**
LIABILITIES	**3,322,845.40**
EXCESS OVER LIABILITIES	**$997,142.22**

MORTALITY EXPERIENCE FROM 1866 TO 1877.

Probable Death Losses according to the American Experience Table of Mortality, the Standard of the Pennsylvania Insurance Department (511 lives)	$1,517,908.00
Actual Experience of the Company during the whole period (331 lives)	996,159.00
Difference	$521,749.00